



EZEKIEL'S VISION.

BY REV. AMBROSE J. HUGHES.

Where lay the bones, all dry and white,  
Ezekiel saw? Not on some height  
That grandly rose through azure space,  
And looked the sun full in the face.  
On craggy steps no dead men lie,  
For they who climb walls never die.

Where lay the bones Ezekiel found?  
In river-bed, o'erwhelmed and drowned?  
Bones of a gallant host that sought  
A promised land, and found it not?  
Nay, for the torments will retreat,  
And leave dry land for heroes' feet.

Nay in a fire which none could flee;  
Nor on the shore of storm-tossed sea;  
Slaughtered at no well-guarded gate,  
In desperate fight; ignoble fate!  
The flower of Israel's strength and pride  
Down in the open valley died.

Over their banners fell the dust,  
Over their broadswords crept the rust,  
Blunt and armor, lance and shield,  
Mouldering lay on the silent field.  
No more answered battle shrill;  
The army died from standing still.

The mountain heights above them rose;  
They feared to climb, they loved repose;  
The rivers overflowed their banks,  
And backward pressed the trembling ranks;  
The floods were deep, the mountains high;  
Beyond their life—they chose to die.

At that was left Ezekiel viewed;  
The bones lay where the army stood.  
And still at mountain-bases lie,  
In open valleys, bleached and dry,  
The nations that retreated, awed,  
From the floods and heights of God!

Abandoning not, the party dies;  
Clashes stand still and fossilize;  
The end that folds its wings of prayer  
Will toll to earth and grove there.  
Had by the stars God set His throne;  
The valleys are all filled with bones.

Down! the rushing rivers cry;  
Down! the fresh-faced winds reply;  
Down! the wind its way inquires;  
Down! the human heart aspires;  
Down! and upward, plumed and shaven,  
Bones for the valley, wings for heaven.

A ROYAL LEPER.

BY REV. W. B. BUTLER, D. D.

Shortly after the restoration of British authority in India, following the entire overthrow of the great Sepoy rebellion, it was brought to the knowledge of the Queen of England that His Highness, the Rajah of Rewah, "faithful among the faithless," not only refused to join the Delhi Emperor against the English, but had also, at considerable risk to himself (had the rebellion been successful), received and protected a party of fugitive ladies and gentlemen, who in their sad wanderings had entered his territories in the fearful days of 1857. Her Majesty instituted inquiry, and finding the facts to be as reported, and that the worthy Rajah had neither sought nor received any recognition or reward for his humane and loyal conduct, she ordered that arrangements should be made by the India government to mark the high sense of appreciation with which she and her people regarded the noble deeds of the ruler of Rewah.

So a *durbur* was appointed, to be convened at Benares, to which the chiefs and princes of North India were to be invited, and in their presence her Majesty's representative was to acknowledge, and honor by suitable word and deed, the generous conduct of the kind-hearted Rajah. It was to be made the grandest day of his life, and to be remembered in his family throughout their generations. I was kindly invited to attend and witness the grand display—and, indeed, it was grand, and to me unique in its interest. I never expect to see its like again.

The fact that led to the calling of this brilliant assembly can be told in a few words. Rewah, or Baghelmand, is an independent state of India, having an area of about 10,000 square miles, with a population of 1,200,000. It lies south from Allahabad, being 136 miles from Benares and 304 from Nagpore. A party of English officers, civil and military, and their ladies, some ten or twelve in number, who had escaped the terrible massacres of the cities lying west and south of Rewah, on the 1st of May and later, were trying to make their way east to Calcutta. They traveled at night and concealed themselves by day, constantly exposed to starvation and outrage, and even to death. At length the sad party reached the territory of Rewah; but, as usual, avoiding the towns and villages, they tried to keep in through the woods, where, in addition to be-

ing unseen, they could expect to find wild fruits and nuts to eat. But before they could make their way through the territory, they were discovered by a Ryot, who was so amazed to see a company of white people in misery and concealment, that he hurried off to the capital and informed the Rajah. The good-hearted Rajah, sovereign at once suspected that they were English fugitives, and without hesitation made up his mind to extend protection and help to them. He sent some of his servants to the forest to invite them to come to him, but they were afraid of treachery and durst not trust his messengers; and it was not until he had sent some of his high officials with earnest protestations of sympathy and assistance, that their fears were overcome and they ventured to the city. Here they were so kindly received and provided for that their doubts all vanished. For nearly seven months he kept them in safety in his fort, and although the mutineers burned some of his outlying villages and threatened him, he posted his troops at the mountain passes and assumed so resolute an attitude that even Koor Sing, the leading rebel chief of central India, abandoned the attempt to force the Rajah's territories, and fell back on Banda. As soon as the country quieted down and the roads were safe, the Rajah sent them under escort to Calcutta and delivered them safely into the hands of the Governor-general.

This was the man whom the Queen of England resolved to honor. On the day announced we repaired to Benares. It was the cool season of the year, and the *durbur* was to be held out on the plain in magnificent tents. In the centre of all was pitched the great pavilion where the ceremony was to take place. At one end of this was an elevated platform, crescent shaped, large enough to contain all the chiefs and royal folk that had been bidden. In the centre of this elevation was a throne seat for the English governor, and by the side of that another only less grand which the guest of the day was to occupy. On both sides extended round the chairs for the princes and other titled persons.

It took over an hour to seat this portion of the assembly. Everything was done carefully and leisurely. Each nawab and rajah as he approached the pavilion received "the salute of his rank" from the artillery stationed in front of the brigade of troops, and as soon as his elephant, gorgeous with rich howdah and trappings, lay down, he was assisted to alight, and the attending aides-de-camp then received him and conducted him to the seat which it was intended that he should occupy. At last all had arrived save the Governor and the guest who were delayed until this important question of seating according to precedence was satisfactorily arranged. But two or three times a revision had to take place, when the officials discovered that one or another of these great people was seated on a chair too near or too far from the throne. So they would have to rectify this serious matter by going to the rajah or nawab who was slightly out of place, and informing him that "a more honorable man than he" (i. e., whose creation of nobility or royalty antedated his own, or whose territories and privileges were greater) was present, and so he would have to vacate and "begin with shame to take the lower seat;" while the other would settle down with abundant satisfaction on his face in "the upper room" (seat) to which his patent entitled him. At length this highly-important affair was settled to general satisfaction, while two or three thousand people looked on somewhat amused.

Her Majesty's representative now entered and took his seat upon the throne, the whole assembly rising to salute him. Immediately the Rajah of Rewah was seen approaching the door of the pavilion on his great elephant. "The royal 21" thundered over their salute in his honor as he came up the avenue of tents. I was standing near the throne where I could see everything that occurred, and I observed that the Rajah, in descending from the howdah, was more than usually dependent upon the aid

of his servants. His turban was so arranged as to cover all his face, including his ears, so that only his eyes, nose and beard were visible. His hands were also gloved, and he walked with a shuffling gait up the open space to the seat beside the throne. I had not at this time heard of his peculiar condition. He bore a very tall crown upon his head, and was gorgeously arrayed, as was every man upon that dias. It is only in India that we can see so many crowned heads, such splendid apparel, and such a quantity of rich and rare gems and diamonds in one assembly as were here displayed.

The Governor now rose, after the trumpets had given their intimation, and turning to the Rajah saluted him, and introduced him to the assembly, who rose and made their salaam to him. Then in a few fitting words, the Governor stated that this good man had done, and presented him the thanks of the Queen and people of England for his humane deeds. He then invested him with the insignia of the Knighthood of the Star of India—the highest honor to which a son of Hindostan can aspire—and fastened the brilliant star of the order upon his breast. There was deep silence, and the Rajah bowed to the throne and the assembly, and very modestly disclaimed any right to such abundant honors merely for doing, as he said, what any humane man should have done under the circumstances for his suffering fellow-creatures. In this strain he continued, captivating the audience by his evident humility and kindness of heart as well as his genuine loyalty to the paramount power, till the assembly burst into rapturous applause. He then again bowed and was assisted down the steps and out to where his elephant was lying down to receive him, and rode off,—"Bearing his blushing honors thick upon him."

In the order of their dignity the rest rose, bowed and retired, and the *durbur* was over as the last one left the pavilion.

Suspecting there was something which I did not understand in the case, I asked one of the officers by my side why the Rajah was so muffled by his drapery and walked so feebly. He looked at me and replied, "Why, don't you know that the Rajah of Rewah is a leper, and has not a sound hand or foot on his body?" "A leper!" Poor fellow! What a state of things, then, was under all that gorgeous apparel of his! I was at once reminded of "Naaman, captain of the host of the king of Syria, a great man with his master and honorable; he was also a mighty man in valor, but he was a leper" (2 Kings 5: 1). In India leprosy is not contagious. It is dry; but it develops as years roll on and frays off the extremities—hands, feet, nose, ears, and lips—and is frightful when exposed to view, and makes life supremely miserable and generally very short after middle age.

In the case of the Rajah of Rewah the disease was inherited. I found on investigating the historical record that as long ago as 1730 it appeared in his family; one of his predecessors, Rogomath Roy by name, being the first to be thus afflicted. On discovering the awful fact that this disease had fastened upon him, Rogomath employed every expedient that priests and Brahmins could devise, but without avail. At length his Brahmins told him, as his own case was hopeless, he had to consider his descendants and the claims of the royal family upon his affection. They assured him that if he would sacrifice himself for them, they could be saved. Accordingly, considering it a duty to his line, he yielded to the advice of the priests and agreed to "perform the *sunad*"—that is, to drown himself in the holy Ganges. He transferred the government to Sewram Bhow, and left for Benares, and there, fully believing he would free the members of his family forever from the taint of leprosy, he deliberately drowned himself at one of the great ghats of the Ganges in the year 1795.

But the heathen ceremony and sacrifice proved to be of no avail whatever; the fearful disease developed in his successors, six of whom, one after another, have occupied that

throne in the fifty-four years prior to 1850. Rogomath performed that *sunad* for them, but the last of them—the one I saw at that *durbur*—had "the sentence of death in himself" as surely as had the first, in whom commenced the sad line of the leper kings of Rewah! The Rajah I saw in 1859 has since died; but I have not heard whether his successor is free from the fearful taint.

ADOLPHE MONOD AS A PREACHER.

BY REV. F. S. HUNTINGTON.

It is only within a recent period that any attempt has been made to produce a proper biography of this remarkable French preacher, Adolphe Monod, who was born in 1802, the sixth child of Jean Monod, then living in the city of Copenhagen. In fact, the material for a satisfactory biography is wanting; for it was the expressed desire of the man that after his death no book should be written about him, and this purpose lasted throughout his life. He thought his career of no public interest, and his correspondence had been mostly in regard to parochial affairs. He considered his sermons the proper legacy to confer upon his friends, and the best biography of himself.

Adolphe completed his studies in the Collège Bonaparte, in Paris, and as was the general custom then among those who contemplated the study of theology, he went to Geneva and entered upon a course of training intended as a preparation for his office in the ministry. In the lecture-room Monod listened to dreary rationalism, which yielded no spiritual food; but from contact with the Scriptures, and by personal reflection upon the truth of the Gospel, he broke away from the fetters of a formal theology. In the year 1826 he was called to the pastorate of a small Reformed church in the south of France. In less than two years from that time he was invited to be associate pastor of the leading church in Lyons, where the young man, now but twenty-five years of age, was looked upon as one of the chief preachers of his time. The number of those who crowded to hear him increased from Sunday to Sunday, while multitudes gained from him counsel and comfort as they came in contact with the spiritual strength in his sermons and in his entire personality. He was of medium stature, dark complexion, and a keen, penetrating eye looked out from beneath dark and heavy eyebrows.

Max Reichard, a German writer, has lately given in his own language the fullest information we have concerning Monod, his contemporary, and from his biographical sketch in the *Noue Christotopie* we extract the following:—

Jean Monod, the father of Adolphe, and soon after him Athanasius Quierel the elder, had brought honor to the evangelical preaching of Paris especially as regards the form of speech, before Adolphe was called to an evangelical pulpit of that city. But what these two men, and many others with them, gained by hard struggles and possessed as an art, the young preacher held as a free gift from God—the noblest language, a perfect gift of representation in word and gesture, a voice that rang through the whole church with the clearness of a bell. And what distinguished Adolphe Monod's eloquence from the beginning of his ministry in Lyons to his last utterances upon his death-bed, was his incisive and irresistible power of convincing, which power rested upon an inner experience and an implicit belief in the Holy Scriptures. He could, therefore, preach with a tongue of fire about a Saviour of sinners and the free grace of God. In Lyons such bold, fearless speech as his from the pulpit was unheard of. The majority of respectable and rich manufacturers, and these too of the evangelical church, lived in the self-satisfaction of a Protestantism which differed only in outward ceremonies from Catholicism.

It was Monod's daring censure of a worldliness that cloaked itself in religious forms and came to the sacraments with nothing but a spirit of blind adhesion to a rite, that brought about the strife between himself and the consistory of the church, lasting for more than five years. During

these five years, however, the fiery eloquence of the preacher was penetrating all France; and when Monod traveled into Switzerland and Italy, he was seized upon to preach sermons which were known by certain titles wherever the man's reputation had been carried. Some of the sermons which gained wide celebrity in Europe are the following: "La Femme;" the five on "St. Paul;" "Marie Magdelene;" "La Parole Vivante;" "Donne moi ton Cœur;" "La Fatalisme;" "Nathanaël;" "Les Grandes Ames;" "Trop Tard."

These and many other of Monod's discourses constitute a sermonic literature which is unsurpassed in the French language. To give, in a single word, the fundamental thought from which all others come, and which constituted the root of Dr. Monod's eloquence, we may name the theme of one of his earliest sermons prepared in Naples: "Miserere de l'Homme, et Miserecorde de Dieu." This was the title of one sermon, but the substance of it he repeated again and again in later sermons, and one might say that this remained his theme until death. To bear witness to men of the misery into which sin had brought them, and to declare the greatness of God's mercy as revealed in Christ the Saviour—this Dr. Monod set before himself as the aim of his preaching from the hour when he, through the severest struggle, learned to know sin in its reality and the grace of God in its full glory.

With Paul, Augustine, Luther and Pascal, Monod was initiated into the secret of this equally simple yet magnificent view. He brought into the service of his deep spirituality, gained by fellowship with Christ, a logical strength, vivid imagination and tender feelings united in rare harmony, and all controlled by a gift of language and the magic of eloquence such as are granted to but few men. But that which gave to the reader or hearer of Monod's sermons the deepest impression, and which caused one to forget the beauty of form for the substance, was the consciousness that each word was written or spoken with a steadfast purpose to honor God in the same.

Monod did not first write down his sermons in the form in which he gave them. He related to the students at Strasburg at one time his customary method of sermonizing. He said he often wrote down a hundred pages of thoughts occurring to him in the study of a given text; then after a good deal of reflection and prayer, he held himself rigidly to some single plan; then, when he came to preach the sermon, he usually spoke freely upon the basis of his carefully-prepared sketch. The most appropriate expressions and images came to him, as to all speakers, more fitting and richer indeed while in the pulpit than in the study. After preaching the sermon, which was in a certain degree extemporaneous, Monod was accustomed to write it down as he gave it, and in such form his discourses for the most part have been published.

The earnestness of Monod throughout his ministry, and the singular devotion of the man to the supreme end of awakening men to their need of the Gospel, made him a bright example of a powerful preacher. In his languishing sickness, which terminated in death in 1856, he used to assemble his family and friends on every Sunday afternoon for service, which was conducted usually by some one of the resident clergymen in Paris. Sometimes Monod would dictate a few paragraphs during the week to be read at the Sunday service following. On the last Sunday of his life, when the time came for the sermon, he said, "I have strength for nothing more than that which has to do with the love of God. He has loved us—that is the sum of dogmatics; let us love Him—that is the whole of the ethics of the Gospel."

Such was the theological system which appropriately belonged to one of the greatest preachers of the century.

A delightful excursion for Sunday-school teachers has been arranged from Boston to Cottage City, Martha's Vineyard. The trip and visit will include three days, June 27 to 29. Excellent accommodations and able speakers have been engaged. Fare there and back from Boston, \$2. Board \$1 a day. Special fares are arranged from all the principal cities and towns in the State. For particulars, obtain circular from Eben Shute, Tremont Temple.

CARLYLE.

BY E. A. WILKIN, ESQ.

While Mr. Froude's biography of Carlyle has in it nothing wholly new, it has much that is interesting, much which makes clearer and more vivid that strange figure, stern-browed and thunder-stricken, as of a Hebrew prophet born among the Scottish hills. "What can you say of Carlyle," says Ruskin, "save that he was born in the cloud and struck by the lightning?" Carlyle had himself written so much both directly and indirectly autobiographical, that Mr. Froude had not so much to write a life, as he says, as to gather materials for a life. Most wonderfully complete are those materials, though with occasional hiatuses which one regrets, as, for instance, the absence of all letters from Jeffrey.

The two volumes now published cover only the first forty years of Carlyle's life—his prentice period, the Craigenputtock exile, it might almost be called, for it was there that most of his early work was done, and the stern battle was fought with hostile nature, with an indifferent, "gigantic" public, with poorly paying publishers, and sternest and most bitter—also with most glorious victory—with his own conscience and those thoughts which wander through eternity. Jeffrey, than whom none was more kindly in a social and pecuniary way, could never understand, at least not till long after, this voluntary exile. Life at Craigenputtock was to him the summation of unwisdom. But as Carlyle walked or rode among those lonely, heathery hills, no house within a mile, silence so complete, at times awful, that he could hear the sheep nibbling the grass a quarter of a mile away, he was entering into the possibility of knowing the soul of Cromwell at Marston Moor, of Friedrich holding Silesia from the grasp of armed Europe, or of Mirabeau whispering at night in the garden of the Tuileries to Marie Antoinette, "Madame, the monarchy is safe;" in fact, of all strong, heroic natures in the moment of high endeavor or resolve. He felt himself a John the Baptist with a divine cry to utter whether men should listen or not. London might be forever bound over to Pharisaism and the mother of dead dogs, but, God willing, he would tell the world rushing blindly toward destruction certain truths before he died. Even near the end of his life he felt his mission but poorly accomplished, though acquitted in his own conscience of having done his best.

"Men call me great now," he said, "but who of them acts as though he believed what I have said?" Many times at Craigenputtock the pressure of the necessity of food-getting and clothes-getting came to him with the temptation to abandon literature, to seek any occupation, no matter how humble, which would assure him a regular competency, and with the yet stronger temptation to seek popularity as a writer by doing less than his best. Jeffrey was near at hand to assure him that if he would abandon his Teufel-drookian mysticism, he could easily become the most prominent of English writers. Successful conventionalism could no more then than ever understand unsuccessful originality. Carlyle himself felt the seeming hopelessness of the task he was engaged upon, and when his brother John intimated that he, too, thought of attempting literature, he wrote to him, "The voice of all experience seems to be in favor of a profession. To my mind nothing justifies me in having adopted the trade of literature except the remembrance that I had no other but these two—that of a school-master, or that of a priest."

The strongest impression conveyed by these letters and journals is Carlyle's belief in, and adherence to, the truth. It was largely the cause of the arrogance which men found so disagreeable in him at times. He dared not flatter. He dared not say less than he believed. Man might bear or forbear—God was over all, and to Him alone was account to be rendered. Despondency shows itself at times, more frequently in the journal than in the letters, but joined with it are considerations of the pettiness of time and the infinite importance of the future. Indifference, eternity, are the "grand verities." "What are all the cares of this short little platform of existence that they should give thee pain?" The world was but a "little life-boat with its noisy crew of a mankind vanishing like a cloud-speck from the azure of the all." All of these thoughts are familiar to the readers of Carlyle, but they come with greater force as his private utterances and show his deep sincerity. Nothing was so great in him as belief. The formulas of theology were not on his lips, but it was his creed to have a creed, to believe some one thing profoundly and to act on that belief. Doubt, vacillation, dietantism, compromise, were deadly sins. The church of no creed had no excuse for being. The Unitarians he dismissed with the most quiet indifference: "Have talked much with them; from them got no good, neither harm." His friendship for Mill could not convince him that Utilitarianism was not an unmanly depreciation of man. No man felt more strongly than Carlyle the value and prevalence of the supernatural. To him it meant more than

simply the miraculous manifestations of a former age. He could touch the supernatural on every side. My task, he says, is to make man see that all the natural is supernatural. The same divine force binds the stars and impels the heart of man; and to Carlyle it was, above all, man's duty to submit himself to this divine impulsion and to repeat again the miracle which bodied forth the God-given word.

Carlyle's own belief most frequently took the form of the cry to himself and to others—"To work! To work! Life could not be to eat and sleep in, nor even to be happy in. Were it so, the sensualist might win canonization. Naught but stern endeavor were worth anything. Carlyle could much easier excuse misdirected effort than no effort. His own intensity lay at the bottom of his misconception of Charles Lamb. Lamb's seeming triviality misled him, ignorant as he was that underneath that mask lay the most heroic self-abnegation and a stern battle with circumstances as hard fought and as victoriously won as any of his own. His so-called "gospel of force" was a dedication of energy, but only when it seemed divine. Given a God-like impulse, it was God-like to act upon it, though the man should have great care lest the impulse be hellwards rather than heavenwards. In some thoughts on religion not previously published he says: "There are a few men who have even at present a certain right, call it rather a certain terrible duty, to be intolerant, and I hope that there will be even more, and that their intolerance will grow ever nobler, diviner, more victorious." Among those few he hoped to reckon himself; and with passionate earnestness he strove to do his terrible duty in spite of ill health, of poverty, of depreciation, of silent neglect, or of all the mad gods of the universe.

Mr. Froude shows very prominently the strong family affection subsisting between the Carlyles. For his mother Thomas Carlyle's affection knew no bounds. It appears in all his relations with her—in his constantly informing her of his plans and ambitions, in his numerous presents to her, in his anxious solicitude for her health, in his tender consolations, and in the uniform testimony he bore to her virtues. His father he regarded as every whit the equal of Burns. His brother John received his education, and much pecuniary assistance in addition, from him. No one of the family escaped his kindly sympathy and aid. And they returned it in kind. In the midst of his despondency the ring of his mother's heroic "He who times heart, times a," oftentimes strengthened him to renewed endeavor.

No relations so much interest the reader as that supreme one for which man may leave father and mother. Carlyle's own personality hardly stands out with more clearness than does that of his wife, Jane Welsh Carlyle. She was only less than her husband. Him she could look up to; and it was admiration for his character and the feeling of strength she obtained from his presence which led to her marriage. That marriage was, and was not, a love match. Mr. Froude quotes a letter in which Jane Welsh says: "I love you, but am not in love with you;" by which distinction she meant that her judgment was not overborne by a passionate infatuation. Mr. Froude constantly asserts that she did not love Carlyle in the highest sense of that word, yet the letters which are quoted go far towards disproving the assertion. After admiration and esteem of the very highest, regard which led her to will him her property even before she promised to be his wife; to say, "All the best feelings of my nature are concerned in loving you;" to promise to marry him within a year after she had said, "I will never marry you though you were as rich as Cressus, as honored and renowned as you yet shall be;" to acknowledge, "I know not how your spirit has gained such a mastery over mine, in spite of my pride and stubbornness. . . I harken to your voice as to the dictates of a second conscience;" "According as my mind enlarges and my heart improves, my affection for you increases;" to confess more than once that she could not be happy without his love, and after her marriage to write to him in words of the tenderest, almost childlike, affection—"after all this, I say, what is left that can be called love, or what is it necessary to add to this to make love? There is only one thing which Mr. Froude mentions; there is no suggestion in their correspondence of the possibility of their marriage resulting in any children. Truly, the biographer is reduced to rather queer straits. And yet he may be right. His personal acquaintance with Carlyle and his wife may have been constantly present in his own mind to supplement the judgment which might be formed solely from the material he has furnished to the reader.

[To be continued.]

—Outing: a Journal of Recreation, is published monthly in Albany, N. Y. It is the quarto form, printed on calendered paper, and is a literary and family sheet, giving special attention to the letters of tourists and the descriptions of attractive summer resorts, with agreeable miscellany for vacation reading. It is skillfully edited, and issued in fine taste.



## Miscellaneous.

## WESLEYAN METHODIST CONNECTION OF AMERICA.

BY REV. CURTIS PRINGLE, D. D.

## IV.

Having taken considerable pains to ascertain the losses that the connection has sustained since 1843, up to 1866, I find my list runs up to 419 pastors. I think it safe to assume that, covering all losses up to this time, they may be placed at near or quite 500. Such a loss is without a parallel in this country. And the number who have transferred their relation to the M. E. Church, in the same time, not including those of recent date, amounts to 142. It cannot be considered erroneous to fix this number at the present at 150, not including or counting those who have found homes in other denominations, which constitute a considerable list. We cannot regard these facts in any other light than that the Wesleyans, as a body, have been from some cause, or causes, in a state of unusual unrest. And yet in doctrinal sentiment and ethical agreement they have been unusually united. They have never, as a people, mutilated or repudiated any feature of Wesleyan Methodism, but in some respects have been more Wesleyan than the Episcopal Methodists themselves.

It is not claimed that the Wesleyan ministry is not useful to some extent, but the question is, Are they useful to the same extent that they might be in other circumstances? A while after most of the 150 already named had changed their relation to the M. E. Church, letters were addressed to their two relations would compare for success. And the replies showed large advantages on the side of the change they had made. One brother, in answering the inquiry, "How do the two relations compare in bringing souls to Christ?" answered, "Some 800 have been brought to Christ since I came into the M. E. Church; and certainly ten to one, in contrasting the two relations."

When I was in charge of a district a few years since, a Wesleyan preacher made application to me to become a member of our Conference. I advised him to serve out his time faithfully where he was then employed, tell them of his purpose, and then take his letter and offer himself to our Conference. He did so; and the first year among us resulted in a revival that brought into the church 130 souls. I could name several other cases of similar import.

With the exception of a small number, I have enjoyed the friendship and cordial good will of the Wesleyans, and do to this day. And I class among my choicest friends many Wesleyan brethren. Our cordial friendship has never been impaired. I have desired that if this body of Christian brethren could furnish cogent reasons for maintaining their denominational existence, when so slight differences existed between them and others, they would do so; especially when the following note appeared in the editorial columns of the *American Wesleyan* (Nov. 1877) as follows:—

"We are guilty of the crime of schism, unless we can show some good and Scriptural reasons for a separate organization from the popular churches on every side of us. We trust that at an early day some may be moved to write more elaborately on this subject than has been done recently."

I am still waiting for these Scriptural reasons, but they do not appear. 1. From what has appeared in these articles, and my personal experience and observation, I have no doubt but the Wesleyan organization took place under the direction of an overruling Providence, and was especially sanctioned of God.

2. It has been clear in my own mind for the past sixteen or eighteen years, that this body of Christian brethren were raised up for the purpose of antagonizing the sin of slavery in this country, and especially in the M. E. Church. And having bravely and heroically contended for the true faith in Methodism upon this subject, and conquered, their mission thereafter became common with other bodies, and is so now.

I cannot better conclude my remarks than in the language of Dr. Mathack in his admirable work just published, "Anti-slavery Struggle and Triumph"—a work of such merit and value as will make its worth estimated as one of unequal importance, the longer time continues:—

"The organization effected by them [Wesleyans] was doctrinally, and in its worship as well as general policy, on the model of the Methodist Episcopal Church. No bishops were provided for (though Orange Scott said to the writer that he was in favor of a moderate episcopacy, which should have a limitation of time and jurisdiction, with eli-

gibility to re-election quadrennially), and chairmen of districts were appointed instead of presiding elders. They, however, retained the connectional principle through the Quarterly, Annual, and General Conferences. On the main question of doing all in their power for the extirpation of slavery, their position was unequivocal. The General Rules forbid 'buying or selling of men, women, or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do.' The VIIIth Article of Religion held that, 'We are required to acknowledge God as our only supreme Ruler, and all men are created by Him equal in all natural rights. Wherefore, all men are bound so to order all their individual, and social, and political acts, as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights.' And the Restrictive Rules forbid making 'any distinctions in the rights and privileges of our ministers and members on account of ancestry and color.'"

That this statement is not a partial judgment by one who was identified with the movement, but is an important historic truth, will be accepted on the testimony of two distinguished and disinterested witnesses. Bishop Thomson and the writer, in 1866, were canvassing this question at the residence of Thomas W. Price, Philadelphia. He said: "We have all ways had a very high opinion of the Wesleyan brethren, because their separation from our Church was not caused by personal jealousies or personal offenses, real or imaginary, or opposition to Church polity, but entirely upon moral grounds; and these were, their hatred to slavery and their zeal for its overthrow. And I came very near being one of their number. For I, too, was almost discouraged at the dark prospect for efficient anti-slavery action in the old Church. But I hoped on and prayed for it, and at last the old ship righted up, and moved off gallantly in line of battle."

To these remarks it was answered: "Withdrawing as the Wesleyans did, when they did, and for the reasons they assigned, and organizing just outside the lines of the Methodist Episcopal church on an anti-slavery platform, they constrained a development of anti-slavery activity within the old Church which they could not have accomplished by remaining members of it."

"I have no doubt of that," the Bishop replied; "that was the work of the Wesleyan Church, and it was well done."

Dr. Whedon, editor of the *Quarterly*, in the October number of 1865, said: "Especially would we rejoice in the return of that church [the Wesleyan] who seceded from us rather than make our concessions to the Southern slave power. We honor and love those men. Their secession, as we believe, saved our church in 1844 from accepting a slave-holding Bishop. They, honorably to themselves, left the Church for the Church's good; and for that same church's good we trust that they will return with a triumphant welcome. Never in such a crisis may the church want those who will desert her ranks, and frighten her soul from bowing her knee to Baal."

## SPIRITUAL CAMP-MEETINGS.

BY REV. A. LOWREY, D. D.

The need of the times is spiritual work at our camp-meetings—exclusively spiritual work. We do not mean that all efforts should be confined to the advancement of holiness in believers, though that as a distinct attainment at the present moment should not be neglected, but we do mean that all mere secular and social aims should be excluded. We mean, also, that religious discussions, political and social, and fishing sports, political and reformatory addresses, not excepting holiness debates and controversial criticisms, should be avoided. These may be proper and useful on other and separate occasions, but in connection with our camp-meeting they tend only to dissipate and detract.

What we want at all our camp-meetings proper is a direct grapple with beginning to end with sin and sinners. The theme should be from morning till night, in the stand and in the tent, in the boarding-hall and dormitories, in singing and in conversation—salvation, free, full and present. Nor should there be any effort to limit spiritual interest and teaching to a certain class of meetings. It is not only a few enthusiastic persons already saved that we desire to collect together, but the multitude of unsaved sinners, or back-slidden or half-saved Christians. We should not be ambitious to minister to a mere coterie of pre-eminent professors, but plunge into the seething sea of wicked men, thread the "highways and hedges," compelling them to come in by the compulsions of love. The church as such needs sanctifying, not in representative characters and heads of departments, but in detail.

Spirituality must go through the church like fire in heated iron until the whole mass is in a glow. This world will be saved through a sanctified church as a whole; not by a blazing evangelist here and there, however apos-

tolie and miraculously endowed, nor by detached combinations however saintly and useful, but by a red-hot church and burning ministry. Extraordinary evangelists and sacred characters are raised up, it would seem, at intervals, as samples to show what the general church should be. Therefore let all our camp-fires this summer be fed with spiritual truth, pure and simple.

It is not necessary to use the sacred word "holiness" as a title of a meeting, but it is necessary to give the subject of holiness the right of way, in the programme of services, and so to recognize its importance that it shall be placed before the people from time to time as a distinct object of immediate pursuit. No man hits a mark who does not aim at it. But after giving entire sanctification free course under the presidency of Jesus and the administration of the Holy Ghost, it is better to let the spirit of the meeting as it breathes in every song, flashes in every testimony, thunders or weeps in every sermon, tell the name and nature of the occasion.

We should look for immediate fruit at our camp-meetings. The idea that men are called into the ministry and general service of God as a horse is put on a treadmill, to perform routine duty without any thought about results, is preposterous and unscriptural. When Paul was called to preach it was for a purpose, "to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and inheritance among all them that are sanctified." We should look for conversions, conversions, sanctifications and baptisms of power at the first service.

A church is in a state of power when it is in a state of reasonable expectancy. Brethren, when we return from the camp, let it be said of us, they "come bringing their sheaves with them."

## MEXICO AND ITS WORSHIP.

BY MRS. JOHN W. BUTLER.

A few weeks ago, one of the *Advocates* contained the following notice: "Thirty millions in heathen lands will die this year."

Figures, sometimes, are not easy to comprehend; hence, as more fully to realize the number of the death-rate, we might take the population of New York State, and yet it would need to be multiplied more than seven times, to equal the above numbers. This great company of 20,000,000 will die this year. The question at once arises, "How will they die?" A few will die the death of the righteous; a few, perhaps, professing no religion and believing in no God; while the vast majority will die worshipping false gods and believing false doctrines. Let Mexico furnish a few examples.

On the evening of Holy Thursday, we visited some of the Catholic churches in this city. All were filled with a motley crowd coming and going. The chancels were brilliantly lighted to the very dome with thousands of candles of immense size adorned with small flags of tinted paper, and in the midst of this illumination were images of angels and saints, while tufts of spring wheat rested at the base of the altars. This scene was both magnificent and imposing, and well adapted to arrest the attention of the people.

In one church there was a wooden case, the front shielded by cross-bars, in which stood the image of the Saviour, with the crown of thorns upon the head. The right hand was resting in a sling of rope, which was thrown over the neck, while one end was allowed to fall below outside the bars. A boy stood near by to receive money from the people, and crying out, "Buy a candle for Jesus!" Hundreds of men, women and children, as they came in front of this image, would make the form of the cross over their faces with the end of this rope, then stoop and kiss the raised hand through the bars.

Another church we made way through the swaying mass of humanity till we reached the altar, where seemed to be the principal attraction of worship. At the base of the chancel sat another image of the crucified Saviour, with a rich cloak of red velvet thrown over the shoulders, like a Spanish knight, while, in deep contrast, the crown of thorns rested upon the head, and the face was contorted as with suffering. The hands and feet were pierced to represent the wounds made by the nails, while in each knee were great indentures daubed and streaked with red paint. The people, one by one, knelt before this repulsive form and kissed the knees and feet.

Another scene was that of a bed on which rested the image of Christ in the repose of death. The face and feet remained uncovered. The former was of marble whiteness, while the latter were painted to represent mortification. Fine, intelligent men and women knelt about this form, while others as they passed kissed the feet.

At Ameca, a few miles from here, an image of Christ, bearing His cross, was seated in a cart and dragged through the streets, followed by a throng of wild devotees. For this performance the government charged them \$100, which they paid by taking up a collection among the pilgrims.

The following evening the churches were in darkness, except the light from two huge candles on each side of the altars. On the platform stood the image of the Virgin in the attitude of prayer, dressed in rich black velvet, with a gilt crown upon her head. Hundreds were kneeling on the floor repeating the "Ave Marias," while at intervals the organ pealed forth mournful symphonies, and a death-like stillness prevailed throughout the service.

The next day was devoted to fireworks. Fantastic images of every description, made of paste-board and filled with powder, called "Judas Iscariots," were lighted and thrown up in

the air, their explosion causing great amusement for old and young.

A day last week was held in honor of the "Crosses." Those in the houses and cemeteries were decorated with flowers. New ones were erected over new buildings, which were to prove talismans from harm during the year; and hundreds of dollars were spent in fireworks for the occasion. Surely, it must be said of Mexico, "The land is full of idols; they worship the work of their own hands."

These, then, are living in direct contradiction to the Gospel teachings, which say, "He that believeth on the Son hath eternal life; and he that believeth not the Son, shall not see life." "And this is the commandment, That we should believe on the name of His Son, Jesus Christ." "For there is none other name under heaven given among men, whereby we must be saved."

Xerxes surveyed with pride the three millions of men which composed his army and navy, and then wept when he realized that all that vast assembly would in a few years be no more. Yet here we stand on the battlements of Zion, with the knowledge that thirty millions will die this year in heathen lands alone! Shall we simply weep over the prospective loss of so many human beings? Ah, no! but rather let us buckle on the whole armor and work—"work while the day lasts"—in endeavoring to save the souls of this perishing multitude.

"Haste, oh haste, and spread the tidings Wide to earth's remotest strand; Let no brother's bitter chidings Rise against us when we stand In the judgment."

From some far, forgotten land.

"Lo! the hills for harvest whiten, All along each distant shore, Scaward far the islands brighten; Light of nations, lead us o'er! When we seek them Let Thy Spirit go before."

Mexico, May, 1882.

## LETTER FROM CANADA.

MR. EDITOR: Your Canada correspondent restrained his pen during the season of your New England Conferences, but now that these ecclesiastical gatherings are past, he again ventures to hold converse with the readers of *ZION'S HERALD*. He may say *in passant* that the reports of your Conferences were very interesting, and he rejoices that Methodism holds its own so nobly in those parts where other churches had a prior existence.

Recently the Convention of Colby University was held in the good old college town. The public services were of an unusually interesting character. The sermon on Sabbath morning before the Theological Union by Rev. George Ritchie, ex-president of Montreal Conference, was a fine specimen of evangelical preaching. The Baccalaureate discourse in the evening by Rev. Dr. Stevenson from Montreal was one of unusual eloquence and power. It was entitled, "The Ideal of Life," and was well suited to the occasion. Dr. S. is a Congregational minister, and was an entire stranger in Colby, but on this first visit he took all hearts captive, and should his life be spared, he will, we are sure, be invited to visit Colby again. His lecture on "John Milton," on Monday afternoon, was captivating and soul-stirring, and was repeatedly interrupted by loud cheers. The lecture before the Theological Union by Rev. Dr. Williams, ex-president of London Conference, on "Certainty in Religion," was well suited to the times, and gave no uncertain sound. It was clear, incisive and Scriptural. The lecture before the Science Association by Dr. Rutherford, on "The Functions of the Brain," was a learned disquisition, but was rendered easy to be understood by the practical manner in which it was handled and illustrated by numerous diagrams. The other meetings, chiefly of a social kind, brought together a great number of former students, who thus renewed the friendship of other days and took counsel for future action.

The great day of the feast was the Convocation proper, when the degrees were conferred. The largest building in the town was filled to its utmost capacity. The proceedings were rendered somewhat solemn by the recollection that during the year the first principal of the University—Dr. Ryerson—had passed away. There were some bright spots, however, in the cloud: A son of the eminent man was one of the graduates, and this year, a gentleman, Dennis Moor, esq., endowed a chair of science valued at \$2,000 a year; and Dr. Nelles, the principal of the college, stated that he had no doubt but that in a few months a sufficient amount would be realized for the Ryerson chair, which is to be established in the department of natural science. The number of graduates this year is not so great as on some former years, but the faculty could without much difficulty have augmented the number, as several who failed to obtain to the standard required were "pincked." Students of Victoria University are thorough men, not smarters, and the positions which many of the alumni now occupy is proof of this. The honorary degree of D. D. was conferred on Rev. George Cochrane, late of Japan, and Rev. W. H. Withrow, M. A., editor of the *Methodist Magazine* and Sunday-school publications; and that of LL. D. on Rev. W. Ormiston, D. D., of New York. Dr. Ormiston is one of the first graduates of Victoria University.

The various district meetings in connection with the Methodist Church have all been held, and yesterday the Montreal Conference held its first session in Dominion Square church in that city. Your correspondent has not heard much respecting any of these ecclesiastical gatherings. It is anticipated that there will be a considerable increase in the funds of the church. From several quarters we learn that the missionary fund has a very gratifying increase. This is pleasing, inasmuch as there is a pressing demand for an increase of la-

borers in the Northwest, but much will depend upon the report of the treasurer as to what number of additional ministers will be sent thither by the Conferences.

The Annual Conferences of the M. E. Church of Canada, three in number, have all been held, the reports of which contain abundant evidence of the success of the church in various departments. The Ladies' College at St. Thomas has been opened with every prospect of success. Great credit is due to Bishop Carman for the earnestness with which he has labored since his elevation to the episcopacy. He has been abundant in labors, and it is hardly to be wondered at that he should not be enthusiastic for an amalgamation of the various bodies of Methodism, inasmuch as he fears that the friction which might be occasioned would hinder the vitality of the church.

You will have seen by your Canadian exchanges that the union cry is very strong with us just now. It seems astonishing how widespread the feeling has become. Many think that it is a matter greatly to be regretted that eight years ago, when a union was effected between the Wesleyan and Methodist New Connection Churches, that the other branches of the family, who are now advocating union, did not then amalgamate. The name "Wesleyan" was dropped, and that of "Methodist Church" was adopted, hoping that this would so far meet the wishes of all parties. Now, there must be universal concession, or else some will contend that "absorption," and not "union," has been accomplished. No doubt "union" is desirable on many grounds, but your correspondent fears that the difficulties in the way of an amalgamation will be almost insurmountable. The General Conference of the Methodist and the Methodist Episcopal Churches both met in the same city and during the same month, both of which will, no doubt, appoint committees to confer with committees of other Conferences, so that the subject may be discussed and decided upon in the most calm and deliberate manner. If it can be successfully accomplished, none will rejoice more than your correspondent.

As the time for holding the General Conference draws nigh, several in the Methodist church are laying out work for that body to perform. You are aware that we have a president of the General Conference and an executive committee. On the principle that large bodies move slowly, some are contending for the appointment of bishops who shall hold office for life, and they shall travel through all the church and shall preside at the Annual Conferences. Others contend for a general superintendent, who shall hold office only for four years, and others still argue for presidents, as obtain at present. The General Conference will, no doubt, contain those who will advocate all the phases of this question.

The question of the itinerancy, or extension of the time of a minister's stay on a circuit, is much agitated among us. The city appointments are most prominent in their demands for an extension to five years. Your correspondent has not yet heard of a single country circuit or a single minister in the country who asks for an extension, which is somewhat ominous.

The question of transferring ministers from one Conference to another is another subject that is being freely discussed. Some Conferences are very slow to open their doors, and some brethren appear to be desirous to go where the pastures are attractive, and it is not an easy matter to so arrange this business as to give universal satisfaction. The transfer committee is composed of the presidents of the respective Conferences, who meet once a year at great expense and accomplish but little, as few transfers are made. Some changes will be made in the constitution of the committee, but what, we pretend not to say. May wisdom direct all the counsels of the church!

June 1, 1882. ONTARIO.

## NEW TESTAMENT BASKETS.

BY REV. O. S. BARKLEY.

A basket is often a very useful vessel, and we might suppose would never be the occasion of any difference of opinion. Yet our recent studies in the Gospel of Mark in connection with the International Sunday-school lessons, have developed what many have never before known, viz., that the baskets used at the feeding of the multitudes were not alike, but that those in which were gathered the fragments left by the four thousand were much larger than the five thousand were placed.

By our reading of King James' translation no such difference is indicated, yet our Sunday-school commentators assert there is a difference. So to settle all doubts, we apply to that latest product of modern scholarship—the Revised Version—only to find that it makes no distinction; and we would be led to conclude that whether they held a peck or a barrel they were all the same size. But so long as we have been led to believe by reason of the assertions of many that the baskets of the five thousand were not the same as those of the four thousand, we raise the inquiry, If they are not the same, why are Greek words that have a meaning somewhat different, translated into English as though they came from one and the same Greek term? If the translators of King James' time were not able to distinguish a difference, certainly the scholarship that gave us our recent version should have done so. If, as some believe, the seven baskets, by reason of their greater size, contained as much as the twelve baskets in the former miracle, something to indicate it might have been given to the plain English reader, to whom Greek is one of the deadest of languages.

We find by examination of the New

Testament, that there are three Greek words translated basket—*cophinos*, *spuris*, and *sargana*. The first of these is used exclusively in describing the feeding of the five thousand, and is employed by the four evangelists. The second occurs in the account as given by Matthew and Mark of the feeding of the four thousand; and also in Acts 9:25, where Luke describes Paul's escape from Damascus, saying, "The disciples took him by night and let him down by the wall in a basket (*spuridi*). The third occurs but once in 2 Cor. 11:33, where Paul himself mentions his escape: "Through a window in a basket (*sargana*) was I let down by the wall, and escaped his hands."

Having, now, these three words, what, if any, is the difference between them? We will take testimony; and out of the mouth of two or three witnesses shall every word be established.

Dean Alford, in speaking of the feeding of the four thousand, says: "Whereas the baskets in which the fragments were collected on the other occasion were called by the evangelists *cophinos*, those used for that purpose after this miracle are in both Matthew and Mark *spuris*. And when our Lord refers to the two miracles [as He does in Mark 8, 19:20], the same distinction is observed—a particularity which could not have arisen except as pointing to a matter of fact, that (whatever the distinction be, which is uncertain) different kinds of baskets were used on the two occasions."

Rev. David Brown (Jamieson, Fausset and Brown), after referring to the points of difference between the two miracles, says: "Even the different kind of baskets used at the two miraculous feedings, so carefully noted in the two narratives, are here also referred to; the one smaller, of which there were twelve, the other much larger, of which there were seven." He then describes the *spuris*, or basket of the four thousand, as large enough to hold a man's body.

Lange says, in commenting on the miracle of the four thousand: "As it regards the difference between the fragments gathered up in the two miracles respectively, we have to notice the distinction between *spuris* and *cophinos*. The former seem to have been vessels of larger capacity."

The notes in *ZION'S HERALD* use these words: "Seven baskets—not the *cophinos*, or wicker traveling baskets of the former miracle, but the larger baskets made of rope, such as that in which Paul was lowered from the wall of Damascus." Longing, in the *Christian Advocate*, says of the same words, "These were much larger 'baskets' than were those used in gathering up the fragments of the former feeding."

Of a similar import are the words of Dr. A. B. Hyde in the *Pittsburgh Christian Advocate*: "The baskets of broken victuals were this time hampered hanging nearly a barrel, such as were used for loads upon donkeys, one on each side of the beast, joined and supported by a pad over his back."

Turning from these to McClintock and Strong, we find a difference of opinion; they being the only authority we have been able to find claiming that the *cophinos* was as large or larger than the *spuris*. Under the article "Basket" we find the following (omitting the parenthetical references): "The differences between these two kinds of baskets (*cophinos* and *spuris*) is not very apparent. Their construction appears to have been the same, for *cophinos* is explained by Suidas as a woven vessel, while *spuris* seemed to have been appropriately used of the provision basket, the Roman *sportula*. Hecychius explains it as the 'grain basket.' The *cophinos* seems to have been generally larger, since, as used by the Romans, it contained manure enough to make a portable hot-bed; in Rome itself it was constantly carried about by the Jews. Greenwell surmises that the use of the *cophinos* was to sleep in, but there is but little to support this."

We find by examining Smith's Bible Dictionary, that that work and McClintock and Strong agree *verbatim et literatim*: the one being an exact copy of the other.

Who shall decide for us when doctors disagree? It is not a matter on which the salvation of a soul depends, yet it would be a satisfaction to the average New Testament reader whose attention may be called to it, to know which is correct. Evidently there must have been a difference in the baskets, or the Evangelists would not have been so careful to use different words to describe them, as they do when they record the different miracles.

## ALL ONE IN CHRIST.

While pastor of the church in N., on a Sabbath evening a love-feast was held of an interesting character, in view of the different nationalities there represented. An excellent devotional spirit prevailed. A converted Jew of Germany was present, and gave his testimony in a very clear manner. A native of Scotland, another of England, one of Ireland, one of France, an Italian, and two natives of Denmark—all excepting the Jew being members of the church—added their testimony, as did also many other members of the church.

The presiding elder enjoyed the occasion very much. At the close of the exercises I remarked that the meeting had seemed to me to resemble the state of the blessed in heaven in a peculiar manner. Christ had said, "Many should come from the east and west and north and south, and sit down in the kingdom of heaven with Abraham, Isaac and Jacob," and here we of different nations, partakers of the common salvation—Scotch, Irish and English, French, Italians and Danes, and also Americans, Jew and Gentile—were sitting together in a heavenly place in Christ. It seemed to be as near heaven as possible on earth.

What a leveling, sympathetic, and unifying power in the principle of Christian love! This is to revolution-

ize society, and will exert its influence through the world till the kingdoms of Christ; and the King of saints shall be King of nations, and one common bond, the love of Christ, shall make all one in Him. Then will the tabernacle of God be with men, and the earth be filled with the knowledge and glory of God. The Lord hasten the time!

## Our Book Table.

HENRY WADSWORTH LONGFELLOW: A Biographical Sketch, by Francis H. U. Woodworth. Boston: James R. Osgood & Co. 12mo, \$1.50. Mr. Woodworth's interesting biographical sketch of James Russell Lowell was submitted in manuscript to the criticism of Mr. Longfellow. With the expression of Mr. Longfellow's opinion of its execution, Mr. Longfellow intimated his pleasure that Mr. Woodworth should undertake such a work for himself. This he has done in its execution. It is not a full biography; it does not embody the diary of events and incidents of Lowell's life. It makes little reference to correspondence, but gives the story of his literary life, with a short outline of the chief incidents of his early years and intellectual training. It is usually very dispassionate, and the appreciative criticisms of the various important poems of its subject. The appendix gives a full report of the proceedings of the Maine Historical Society on the occasion of Lowell's seventy-fifth birthday, and a collection of his early poems not published in his authorized works. The work is executed in good taste; its criticisms are usually very judicious, and the volume is an interesting popular history of the intellectual service the late well-beloved poet has rendered his country and his age.

ERRORES IN THE USE OF ENGLISH: by the late William B. Hodgson, LL. D. American Revised Edition. New York: D. Appleton & Co. This is a valuable work for all students of English, and for professional men. It presents, in alphabetical form, a list of words, with their derivation and actual meaning, which are constantly used in an improper sense by public speakers. The second portion of the work is the study of the grammar—giving the true and false use of the various parts of speech. The book should be in the desk of every teacher and speaker, and be often referred to for correction and reproof.

From the National Publishing Association, for the promotion of Holiness, 521 Arch Street, Philadelphia, we have A PASTOR'S LEGACY; or, A Final Appeal to the Careless, the Inquiring and the Believing, by Rev. Anthony Atwood. This is an excellent manual to place in the hands of young people. Its counsels are direct, impressive and eminently practical. Its short chapters are awakening discourses, and so vigorously written as to attract and hold the attention of the reader.

From the same house we have BUSINESS MISCELLANY: Essays and Experiences. Dr. Clarke, Richard Watson, Bishop Foster, Dr. Peck, Alfred Cowman, Dr. Daniel Steele and others, are contributing to this instructive life book. These volumes are 50 cents each.

The same publishers issue a volume of music for prayer and camp-meetings, entitled SONGS OF TRIUMPH: Selected and Arranged by Rev. J. S. Inskip. These have been revised and are happily adapted to revival services. They are culled from various sources; 35 cents each.

THE MYTHS AND LEGENDS OF ANCIENT GREECE AND ROME, by E. M. Berens. Illustrated. New York: Clark & Maynard. 16mo, 330 pp. Boston: H. L. Smith, agent, 111 Devonshire Street. This is a sufficient and well-arranged manual of classical mythology, adequate to the wants of our high schools and academies. The story of the Siege of Troy is told at length.

The Catholic Publication Society, New York, issue an American (from the third English) edition of CATHOLIC CONTRADICTIONS: A Reply to the "Plain Reasons," by H. E. Ryder. The "Plain Reasons" is the concise and impressive manual of Dr. Littlehale, issued by the Christian Knowledge Society, against joining the Church of Rome. This volume is one of the latest works of Romanism in response to the criticisms of Protestantism, and as such is an interesting and suggestive work, for the intelligent reader. We must understand Catholicism as accepted and defended by its modern disciples, in order to know the actual lines of differences and points of debate between the Catholic and Protestant Churches of today. Here we have it in this fresh and condensed manual issued from an official press.

CHARACTER BUILDING: Talks to Young Men, by the Rev. R. S. Barrett. New York: Thomas Whitaker. 16mo, 50 cents. These chapters were short, plain, practical discourses, delivered, without notes, to the young people, by the author, and preserved by a reporter. They are upon such topics as Dignity, the Value of Time, Reading, Bad Habits, Strong Drink, Companions, and Religion. These talks are direct and effective, and suggest a very useful service which the pastor can render his young people.

THE BURIAL OF THE DEAD: A Pastor's Hand-book for Funerals and the Comfort of the Afflicted, by Rev. George Duffield, D. D., and Rev. Samuel W. Duffield. 75 cents. This is a well-prepared and useful manual which every minister will find serviceable, in public and private funerals, and at the bedside of the sick.

ACTORS: or School and College Days, by Eric Arnold. Boston: Congregational Publishing Society. 16mo, \$1.50. This is a well-written, unsensational story of student life—intellectual and social—at Oberlin, in the days of Frederick Finney. It is eminently religious, and will be found an inspiration to a life of self-sacrifice for Christ's sake.

The American Sunday-school Union publishes a pretty little quarto edition of the SONGS OF THE MASTER: Selected Poems by the late Frances Ridley Havergal. The little volume has for its front-piece a portrait of the authoress. These poems are well known; they are eminently devotional, and are prized in hours of meditation and affliction by many devoted Christian disciples.

S. W. Straub, music publisher, Chicago, issues a new Sunday-school book of hymns and music, entitled, "Good Will." It is a new book, and is well adapted to be sung in the Sunday-school. It has a large amount of original music, and can only commend it to leaders of music, whose time must be pretty fully occupied, in these days, in examining new claimants for the service of song-



BY REV. W. O. HOLWAY, U. S. N.

### 1. Preliminary.

## II. Lesson Analysis.

His voice, heard above the wild up-  
of the tempest, reassured them: "Be  
good cheer; it is I; be not afraid."  
entered the boat—with Peter, who  
ventured forth to meet Him, and who  
long as his faith remained firm was  
securely, but was rescued from sink-  
when his faith wavered—and immo-  
ately the wind ceased, and they  
themselves at their desired haven. Con-  
sidering not the miracle of the day before  
the disciples, "we were sore amazed in  
selves" at these new proofs of their  
Master's lordship over nature. His  
rival in Gennesaret was the signa-  
the people to flock to Him from

9. In LESSON IX (chap. 8: 34-38: 9) we had for our subject, "Follow Christ." Calling the people together our Lord proclaimed a universal law all subjects of His kingdom in all ages: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." He assured His hearers that to cravenly save one's life at the expense of one's faith would be to lose it, rendering one's life altogether; but that, under one's life for Christ's sake, would be to lay hold on life eternal. What does a man make by it. He as even could he gain the whole world, that true life were forfeited, and his soul lost? and what compensation could there give in exchange to buy back his soul? He who is ashamed of Christ, His words, will find, when the Son of Man cometh in the glory of the Father in just retribution, the Saviour ashamed of him. Even before that final coming in judgment, will He come. There shall be a manifestation of His kingdom to even some who listened to His words should witness before they should "die of death."

10. We were occupied with "Transfiguration" in LESSON X (chap. 2: 1-13). A week after the events of the last lesson Jesus one evening took

30. Where next did Jesus go with His disciples?
31. Explain the misconstruction which Jesus put upon the warning about the leaven of the Pharisees.
32. Describe the method and peculiarities of the healing of the blind man near Bethsaida (Lesson VIII).
33. What two important questions were asked in the region of Caesarea Philippi and how were they answered?
34. Into what terrible mistake did Peter fall?
35. How was he rebuked?
36. What universal law of His kingdom did Jesus announce, in Lesson IX?
37. What pungent questions as to the soul did He ask?
38. How will those who are ashamed of Him be treated at the second coming of Christ?
39. Who were our Lord's companions in Transfiguration? Describe the scene.
40. Who came from heaven, and what did they talk about?

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## CONTENTS.

Original Articles.	PAGE
Ezekiel's Vision (poem) — A Royal Letter.	185
Wesleyan Methodist Connection of America.	
Spiritual Camp-meetings. — Mexico and its	
Worship. — Letter from Canada. — New	
Testament Baskets. OUR BOOK TABLE.	186
The Sunday-school.	
Advertisements. COMMERCIAL.	187
Editorial.	
The Seminars. — Universitas Bostoniensis.	188
BRIEF MENTION.	
The Churches.	
Business Notices. CHURCH REGISTER.	
Money Letters. — Marriages. — Adver-	
tisements.	189
The Family.	
Wait for Me by the River (poem). — After	
the Storm. — The Father's Prayer (poem).	
— "Like Father, Like Son." THE LITTLE	
FOLKS. An Argument. — Ho! Every One	
that Thirsteth (poem). FOR YOUNG AND	
OLD. RELIGIOUS ITEMS. Concerning	
Women.	190
Obituaries.	
THE FARM AND GARDEN. CHURCH	
NEWS. Massachusetts. — Vermont. — Ad-	
vertisements.	191
The Week.	
CHURCH NEWS. Commencement Exercises.	
Reading Notices. CHURCH REGISTER.	
Advertisements.	192

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## ZION'S HERALD.

WEDNESDAY, JUNE 14, 1882.

When the forester needs a tree that may be bent, he does not select the unyielding oak, but the pliant willow. In like manner when the wicked undertake to decoy Christian converts back to their former evil practices, they do not spread their temptations in the path of resolute, self-denying, tameless souls, but in that of light-minded, frivolous, pliable spirits whose manifold tendencies are towards apostasy. Hence the believer most likely to escape severe temptations from bad men is he whose resolute purpose commands their respect, making them feel that he is

"One of that small transfigured band  
Which the world cannot tame."

How much of borrowing trouble there is in the world, and even among professedly good people! "They do not believe that 'Sufficient unto the day is the evil thereof,' but are always in trouble about what is to come. Something terrible is at hand. They somehow see a thousand imaginary evils. Their morbid fears are exceedingly tormenting to themselves and to others. Worry, worry, has become the principal thing of life. But why borrow trouble? Do we not have enough without borrowing? But 'I can't help it,' you say. Yes, you can. It may have become a habit, but it can be overcome. The grace of God can and will do it. Try it, and prove that 'My grace is sufficient for thee.'"

That professor of Christian discipline who is habitually slow to pay his debts, brings discredit on his profession. It may be thoughtlessness, which leads him, when he has the means at hand, to say even to a small creditor, "Call again; I will pay you to-morrow or next day." But such thoughtlessness when closely analyzed will be found to have its roots, if not in positive selfishness, yet in a culpable disregard of his neighbor's rights and a lack of brotherly love. "Owe no man anything but to love one another," is the divine rule. And he whose heart is set on observing that rule will do his utmost to pay his debts, whether small or large, promptly and spontaneously. Neighly love, to say nothing of his sense of justice, will make that duty a delight.

The art of reading is the golden key which opens the gate of knowledge. Its legitimate use enlarges the intellect, and is a source of healthful pleasure. But to use it habitually for mere amusement, is to abuse it, and to pervert it from a blessing into a curse. When thus abused it may gratify idle curiosity and cause unhealthy excitement of the emotions; but it neither adds to one's knowledge nor leads to improvement of the character. When, however, it is pursued under the stimulus of a love of knowledge, it expands the intellect by furnishing it with food for thought, and it feeds the emotions on that rich delight which arises from the perception of truth. But it is well to remember that reading may be abused as really in perusing the pages of a history as in dreaming over a novel. Coleridge puts this thought well when he says, "All information pursued without any wish of becoming wiser or better thereby, I class among the gratifications of mere curiosity, whether it be sought for in a light novel or a grave history." Hence, he who would read rightly must read with a desire and purpose to benefit his head and heart.

The astute mind of Bacon foresaw the skepticism which in our day is so rampant among those scientists who seek to attach a philosophy to scientific facts. "It is undoubtedly true," he says, "that a slight and superficial knowledge of philosophy may sometimes incline the mind to atheism." How aptly does he here characterize our modern scientists, who, though learned in their special sciences, are in the main very poor philosophers! Then how clearly he points out the cause of their skepticism when he says, "At the entrance of philosophical studies, when second causes which are nearest to the senses offer themselves to the mind, if we dwell and rest in them, it may make us forgetful of the Supreme Cause; but as we pass on farther and see the mutual connection, dependence, and concatenation of causes, and the action of Providence,

then, according to the allegory of the poet, we come readily to believe that the highest link of nature's chain is fixed to the footstool of the throne of Jove." Doubtless, when scientists come to recognize the acts of Providence and the moral marvels of Providential experience to be facts as real as the facts of the natural world, then they will be forced to fulfill Bacon's prediction and point mankind, not only to a God behind nature, but also to a living Christ behind the spiritual forces which give life to Christianity.

Many valuable sermons fall unprofitably like water spilt on dry sand, not from any defect either in their matter or in the manner of their preachers, but from the lazy inattention of their hearers. If Christian congregations were made up of minds in a state of expectancy seeking for truth and profit, they would rarely find reasons for complaining of the preacher's dullness. What Coleridge said so well of authors and readers is applicable to preachers and hearers. Here are his words: "It has been remarked by the celebrated Haller, that we are deaf while we are yawning. The same act of drowsiness that stretches open our mouths, closes our ears. It is much the same in acts of the understanding. When, then, a subject that demands thought has been thoughtfully treated, and with an exact and patient derivation from its principles, we must be willing to exert a portion of the same effort, and think with the author (preacher), or the author (preacher) will have thought in vain for us." This is a truth founded on the laws of mind. Hence they who desire a strong pulpit must see to it that the pew gives thoughtful attention, and not compel the preacher either to be superficial and sensational in order to win attention, or to preach sound discourses to yawning audiences.

### THE SEMINARIES.

The month of blossom and bloom is the very appropriate season for the anniversaries of our schools. From the public school to the university, the very young and the youthful student life of the land is all astrir. The long year of study, beginning with September, broken by only short vacations, ends, with a sort of triumphal reception of congratulatory parents and friends, with the month of June. In many instances too much will be made of the occasion, in special preparation for it, in incidental expenses for music and flowers, for dresses and collations; but these are interesting eras, for they close, in many cases, the school days of the student, and with the younger pupils they are bright oases in the weary waste of school studies.

The closing exercises of our seminaries are particularly exhilarating. These institutions are situated, usually, in beautiful country villages, and they make an interesting community of themselves. They gather both sexes into one society for study and social intercourse, and awaken very warm and permanent attachments. The closing exercises in the towns where they are established form the event of the year. The somewhat commonplace but beautiful village, with its eventful routine of daily life, at once bursts forth into astonishing vitality, and is full of animation and color. All its conveniences for boarding are taxed to the last degree. Former graduates come lovingly back to the old seats, to meet former friends, to recover delightful recollections, and to wonder at the changes which the years have made upon familiar faces.

The literary and forensic exercises of these occasions seem always fresh, although they may be the repetition of a half century. They are absolutely new to their chief actors and full of significance to them. The youthful forms, the timid bearing, the beautiful and touching prophecy of coming years, the sweet young voices—all seem to stir the hearts of the audience, however many times the exercises may have been repeated in their hearing. The people of the town never become weary of these anniversary exercises.

We are not sufficiently impressed with the obligations we owe to these well-appointed and beautifully-located religious academies, which are now found within the borders of all our New England Conferences. The first successful and permanent educational movement of the church was their establishment. The Academy founded at Newmarket, and removed to Wilbraham, is the prolific mother of all our seminaries and colleges. What a history that venerable, but still young and attractive, school has made, to be written out, at an early day, by one of our most skillful scribes! How many well-trained ministers it gave to the denomination before her universities and Biblical school had come into being; and how many intelligent and blessed wives it trained, whose cultivated minds, in appreciation of the value of learning, became the inspiration of their children to a broader culture in after days!

"Why have you passed by the institution close to your own door, to come to one at the further side of the State?" we asked a young lady stu-

dent, the other day, in a distant institution. "Because it is better, for a time," she said, "to be a little distance from home, to learn to care for yourself, and to test your character and purpose." A wise answer, indeed; but everything depends upon the atmosphere and society of the place where this delicate experiment is tried. It has proved to be a blessing, every way, in thousands of instances, to send young people to these Christian schools under the patronage of the church. It broadens as well as quickens their ideas. It takes them away from the constant solicitations of a purely worldly social life; it secures a regular attention to study and obedience to daily sanitary rules which conserve and render robust the health, and by self-dependence develops and matures the character. The seminary in our day, by its accomplished instructors and careful supervision, secures the highest order of scholarship, and affords apparatus and illustrations in natural science not provided for the public, or in private, schools.

But there are special reasons why these academies of ours are particularly to be chosen for the training of our children, in addition to the denominational loyalty which they cultivate. Sending them from home awakens new susceptibilities in their hearts, and in the hearts of parents also. Many a father who cannot speak directly upon religious subjects to his children, will write in the mellowness produced by their absence the most tender and direct letters upon the vital theme. The child receives the letter with his heart all subdued by home remembrances and affections. In scores of instances these silent angels, which never would have taken wing but for this temporary absence, have led the melted and penitent heart of childhood to Christ and the consecration of a whole life to His service. Besides, from the first, in these excellent schools there has been almost continually a wholesome religious influence, often embracing within its effectual compass the major portion of the students.

Let us show our appreciation of the work done in these institutions by our presence at these anniversaries, by our practical efforts to secure for them students, as well as to send our own children, and by our cheerful, substantial aid in their endowment. We must not remit our interest in this branch of duty which we owe to our children, to the state, and to the church. It is no favor to a lad or girl to find prematurely a position where a salary can be earned by their labor. It may sometimes be indispensable. But no sacrifice that a good parent can make is so wisely endured as that occasioned in giving a liberal education to a youth. The boy's hasty judgment as to the limit of study should not decide the question. By-and-by he will regret with vain tears the mistake he has made. Thousands have found a Marathon reaching the land of promise. The education which they neglected when it could have been obtained, has been found to be just what was lacking to secure the higher objects of ambition which have opened before them. Encourage them to go forward as far as possible; for a farmer, a mechanic, a merchant, or a busy housekeeper as well, a liberal education will be found to be both a source of gain and of perennial enjoyment and usefulness. Especially in these days of rare opportunity, give the young women every possible encouragement.

And now, all hail, young academicians! May God bless you, give you health, and lead you in such lines of further study and ultimate usefulness as are best adapted for your highest development and happiness!

### UNIVERSITAS BOSTONIENSIS. Q. B. F. F. Q. S.

"Majores nostri omnibus rebus agendis quod bonum, faustum, felix, fortunatumque esset, prefabatur," says Senator Cicero, speaking of the habits of his people. And, were Cicero describing the manners of to-day, he would only have to leave out the "fortunatum," and change the postscript of "esset" to "sit." He might use his same old heathen language. Of course, Johannes and Gualterus and Georgius and Ludovica and Henricus and Francisus would agree with him. But, my reader, lest you should not be able to take sides in this matter, let me do for you the service a "cand. Ph. D." did for me, and interpret the little row of letters on the programme—pardon me, "Agenda Diei"—of the Commencement exercises. These mysterious signs, in the vernacular, simply equal, "May it be good, fortunate and favorable;" and I think you will decide that the pious habit of making this petition, which was prevalent in the old Roman days, is a good one to have continued. Perhaps you may consider that the "fair English speech" is rich enough for

even a Boston University occasion, but were you called "Ad Sollemnia Academica" last Wednesday? If you were, you may feel that only the old classic tongue could describe the pleasures of the day. You will have to take it served in English, however, in this sketch.

Wednesday, June 7, opened as all gala days should, fair and fresh and bright. The air was sweet and cool, inviting many to the city. At an early hour the Book Room was filled with visitors from various portions of the country, and with some from distant lands.

### ALUMNI REUNIONS.

At 11 o'clock, in Wesleyan Hall, President Huntington called the meeting of the Theological alumni to order. There were forty to fifty present, representing a dozen or more Conferences and as many States, all cordially greeting their comrades of past years. After praise and prayer to God for the kindness of His providence during the year past, this alumni gathering settled down to serious business. President Warren, with a clear-sighted look ahead, had drawn up a plan of organizing the alumni for work, of conserving the talents and energies of the University graduates, and making them of value to the institution. He desired that the tie of the alumnus to the college should be something stronger than sentiment or conviviality, and so he submitted to the Theological graduates a scheme of action as members of the Convocation under the title of the "Alpha Chapter;" this chapter to have all of the functions of the old Alumni Association, and to add privileges of monthly meetings of a purely literary character where work on philosophical and scientific lines might be carried forward.

These meetings have already been in working order for some months, with such success as to warrant the publishing of their doings in a monthly called the *Alpha*.

After some discussion and amending, the new constitution proposed was adopted, and the machinery set in motion by the re-election of the officers of last year to the offices of the new "Chapter." This movement, so pleasantly inaugurated, has a wider import than is seen at a first glance. It means ultimately a Beta Chapter for the College of Liberal Arts, a Gamma Chapter for the Law graduates, a Delta for the doctors, and so on through the university departments, serving to carry the college stimulus into the post-collegiate work, and to create a University *esprit de corps* useful both to the student and the school.

While the theologues were organizing themselves as Alphas, the alumni of the College of Liberal Arts met at 20 Beacon Street, and formed their alumni association, having a good company to begin with—the nucleus of a multitude that in years to come will read with interest these early annals.

The School of Law held its alumni gathering on Tuesday evening at Young's Hotel, enjoying a feast of fat things, with one of Gov. Long's happy talks as an *entrée*.

The doctors held their banquet Thursday evening at the Revere House, and tell over the days of the laboratory and dissecting-room.

But these alumni gatherings were not

### THE OCCASION

of Commencement. At 1 o'clock Wednesday afternoon, the entrances to Music Hall were opened, and before 2 o'clock that great hall was packed full with a brilliant company.

After music by the orchestra, the Dean of the College of Liberal Arts, Rev. J. W. Lindsay, S. T. D., presiding in the absence of President Warren, introduced Prof. Park of Andover, who opened the exercises with prayer. Then followed a very satisfactory programme full of sense and strength, showing the good training of the several schools. May be one may make especial mention in this paper of the well-prepared and excellently-delivered article of Miss Merrill with which the audience was much pleased; of the philippic of Mr. Bates, whose handling of the vote-fearing Congressman was delectable; and the graceful and forceful putting of the need that men have of the Gospel, and the full meeting of that need in the God-Man, with which Mr. McDowell closed the literary exercises.

Following the orations came the promotion of the candidates to the various degrees of the University. As one by one the long line of graduates to the number of one hundred and twenty-four, from the Schools of Arts, Agriculture, Theology, Law and Medicine, filed by the college officers, one could not help thinking of the influence this University has in this country, sending out with a great heart-pulse wholesome blood into the social circulation—blood fully oxy-

genized with the pure truth of Him who promises to "guide into all truth."

In speaking of the promotion to degrees, I omitted mention of fifteen who were members of the School of All Sciences, of whom eight received the Ph. D., and seven the A. M., having pursued a required course of study and having passed examination before the faculty of the University.

### TRUSTEES' RECEPTION AND MEETING.

After a pleasant interim, and a rest either at home, under the trees on the Common, or as guests of city friends, a large company gathered, about 8 o'clock in the evening, in the Wesleyan Hall and adjacent rooms to enjoy the Trustees' reception. The rooms were beautifully decorated with flags; an orchestra added to the melody of the hum of conversation, and well-laden tables kept the gentlemen busy seeing to the wants of the ladies—of course. The Trustees and their ladies received cordially their many guests, and the hours passed quickly by in social pleasures. All voted the day another to be added to the list of successful Commencements.

On the morning of Wednesday the Trustees met, but by reason of a legal technicality were unable to effect their annual business. However, after the manner of many reporters, I may tell you what they did, although their meeting is yet to come. They ratified all the actions that relate to the purchase and remodeling of the new property on Somerset Street, where on the crest of Beacon Hill they have bought the church in which Dr. Neale used to preach. Here are to be the offices and recitation rooms of the College of Liberal Arts; the property, however, ultimately to be used by the College of Law, for which its nearness to the State House and the law business of the city especially fits it. On this property the college will spend nearly \$100,000.

While speaking of new quarters, one must not forget the elegant building just purchased by the New England Conservatory of Music, where accommodations for five hundred students, with music halls and libraries and all other conveniences on an extensive scale, will be open to the members of the University College of Music.

Besides these property transactions, the Trustees have also to the faculty Rev. W. E. Huntington, S. T. D., Ph. D., as Dean of the College of Liberal Arts; Dr. Lindsay retiring to devote all his time to his exegetical professorship in the School of Theology, thus strengthening that faculty. The Trustees have also appointed Rev. T. W. Bishop, Registrar—a worthy successor to the genial Dr. Patten.

To all these attractions are added the sixty-four \$100 scholarships named after the honored Isaac Rich, by means of which a careful student can reduce his yearly expenses to a minimum—not more than \$200 to \$250, including his board; and if he lives at home, the expenses are near to nothing.

Now, at the close of these anniversaries of 1882, let every Methodist family in New England say, with President Warren, "Vivat Universitas;" and let these Methodist fathers and mothers make their words deeds by sending their sons and daughters to this worthy institution. Then because they have labored, may all truly pray after the habit of the old Romans—Boston University, "may it be good, fortunate and favorable!"

WILLIAM INGRAHAM HAYEN.

### KENT'S HILL.

Each of our New England Conference seminaries has some special attraction in its site and the scenery it commands. Excellent taste has been shown in their location, as well as eminent wisdom. They are not only readily reached from every point of the compass, but they are charmingly situated, and become the perennial joy of all their intellectual sons and daughters. When we are visiting either of them, we are quite disposed to yield to the palm, and hold this to one as the finest site—until we visit another. But what fairer height in the land, surrounded by more ravishing views, can be found than the site of the Wesleyan Seminary and Young Ladies' College, venerable in years, but fresh in its vigor and loveliness, on Kent's Hill, in the old Maine township of Readfield? It is back some four miles from the railroad, fortunately, for this gives one a delightful carriage ride over the rolling hills in sight of the many fair sheets of water that would be called lakes in Europe. From the tower on the summit of one of our finest academic buildings—Bease Hall—almost a perfect girdle of these fair lakelets can be seen, a portion supplying water for the Androscoggin, and a part for the Kennebec. Beyond the intervening valley, in the far distance, a circle of high blue hills bounds the horizon. Here for more than fifty years, founded by a noble, generous, wise, hard-working man, who, although not

liberally educated himself, was earnestly desirous of proffering sound learning under Christian auspices to the rising generation, this very popular and useful school has been accomplishing its benign work. Some thirty thousand young persons of both sexes have been, for a longer or a shorter period, within its halls, enjoying its training. Bishops of the church, presidents of colleges, editors, leading ministers, lawyers, physicians, legislators, men of large business, and women who have made their culture a wide blessing in society and in their own homes, have been faithfully taught here, and received their first inspiration to a high and holy ambition and a useful life. Let wise men think of this when planning to make their fortunes bless the world, and not curse their own families, after their decease; and think of it also when they may behold, with wondering eyes, while living, the large rewards, in the education of promising youth, following the judicious endowment of such institutions.

For about forty years Dr. Torsey has been at the head of this Seminary. There is not a better known name in the State, nor one who has done more, with his institution, for liberal as well as popular learning. He has been strongly supported by a succession of broad-minded and generous men and by able Christian teachers; but he has made the school and left his own remarkable personality stamped upon the characters of his pupils. Never was a teacher better loved, and never was one more worthy of such esteem. In early years the pecuniary reward for his labors was very small, barely, if indeed, sufficient for the most economical living, and in later years the salary seems small, even when compared with the compensation paid the masters of our public schools. An iron constitution finally gave way. For several years Dr. Torsey has been an invalid. Now he finds it impossible to bear the loved burdens of the work, and resigns it into the hands of a younger successor—one trained by his own hand for the labors and honors of his responsible office. But the veteran's services are not to be lost to the school. The trustees have very properly settled the small annuity of \$500 a year upon him, and requested him to take the agency for the raising of a centennial fund for the endowment of the president's chair in the seminary. He will also seek, as he has strength, to awaken fresh interest in the cause of Christian education and to secure students for the seminary.

We look upon this as one of the most important services that can be rendered the church at this hour. There is a loud call for the arousing again of the old enthusiasm upon this subject of Christian education throughout the denomination. A unanimous vote calls Rev. E. M. Smith, A. M.—a graduate of Kent's Hill and of Wesleyan University, a very popular tutor in his Alma Mater, and an equally popular pastor in the New England Southern Conference, with the culture of foreign travel, of very pleasant address, his wife, heretofore, one of the best-esteemed preceptors of the Female College on the Hill (what more could be said to the purpose?)—to be the new, young president of the seminary, as a fresh and very hopeful era opens before it. The institution has a fine property worth \$100,000, unincumbered by debt. It has an endowment of some \$55,000. It has a good supply of apparatus, a library (for which hearty thanks are due Prof. Chase in its rapid growth) of 4,000 volumes, is situated in a neat, healthful and beautiful village, has a large, accomplished and well-selected faculty, a greater number of students than any other of our New England Conference seminaries, and the support of a large and generous patronage. We trust it will reach its golden age under its cultivated and experienced president just elected!

Its late Commencement exercises, as far as we witnessed them, were very complimentary both to teachers and scholars. We never heard a better or more judicious report than was made by Mr. Jewett—an experienced educator—to the board of trustees, as to the condition of the classes and the modes of the various teachers. The prize speaking surprised us by its general excellence. There were too many candidates, indeed, for physical endurance both of speakers and hearers, but not one poor speaker. There were several candidates that closely competed for the highest standard of forensic power, but a unanimous verdict settled upon a daughter of Rev. Cyrus Munger, a graduate with honor of this year, and Mr. Russell, whose brothers have heretofore won honors at Readfield and at Middletown.

We listened with great satisfaction to an oration by Rev. Wilbur F. Berry, a Middletown student and a member of the Maine Conference, before the Literary Society. It was delivered without notes, in pure tones, well-rounded and strong sentences, clearly thought out, graceful in manner, holding the attention of the audience to its close. An elaborate and well-written poem upon "Truth" was also given by Mr. Nathaniel D. Clifford of the Institution. Mr. Marsten, now of Boston, gave a fine historical sketch of the society. We can only speak of the patience and kindness with which an after-dinner audience listened to a protracted address by hearty thanks for the unflinching courtesy which made our short visit a constant delight. The wonderful evening ride from Kent's Hill to Augusta was amiable and esteemed pastor of the M. E. Church in the latter place, with its varying but always attractive landscape, was not the least agreeable incident of our short tour into the centre of the Pine Tree State.

The two essays delivered before the Boston Preachers' Meeting, by Rev. S. L. Gracey and Dr. Daniel Steele, upon the "Faith Cure," which excited much attention and awakened considerable criticism in this vicinity and in the papers of the church, have been published in a neat tract by the Wilbur Tract Society. Price 10 cents.

### BRIEF MENTION.

A full report of the Commencement exercises at the Maine Wesleyan Seminary and Female College at Kent's Hill has been received, and will appear in our next issue.

Rev. Selah W. Brown, of Monmouth, Illinois, who has had a considerable experience in foreign travel, is arranging a "Round the World Party," on an economical plan, to start September 1. Those who contemplate such a journey, would do well to communicate with him.

Mrs. Ellen T. H. Harvey, formerly a preceptor at Wilbraham, and an often correspondent of Zion's Herald, sails with her husband on the 14th, in the "Albatross," for New York, for a year's sojourn and tour of Europe. We heartily wish our friends a prosperous and grateful trip and a safe return to the best land, after all, upon which the sun shines.

The Reading (Pa.) Daily Eagle reports that H. A. Cleveland's oration, delivered on Decoration Day, in Music Hall, before 1,800 people. The reporter says the speaker held the unbroken attention of the audience for an hour and a quarter, in "one of the most eloquent orations heard in Reading for a long while."

We have received from the Southern Methodist Publishing House a very attractive volume of the *Daily Advocate* published during the sessions of the late General Conference. It will be valuable for reference, and can be secured, by mail, at \$1.50, from the publishing agent at Nashville.

We have received a very neatly-published sheet entitled the *Bennett Seminary Visitor*. It comes from our fine academic institution in Greensboro, N. C., which is under the charge of Rev. Wilbur F. Steele, B. D. The institution is growing, having several more students this year than last. Its Commencement exercises have just taken place.

Cushing Academy, the excellent endowment preparatory school at Ashburnham, Mass., has had during the past year 170 students in all—88 gentlemen and 82 ladies—more than fifty in advance of any previous year. It has fine facilities for education, a very beautiful site, a noble seminary building, and an excellent faculty.

The *Critic* of June 3 rushes to the defense of Walt Whitman, and abuses the propriety, as it esteems it, of Massachusetts. This she can stand better than she can endure the works of the "fleshy" poet. It has a good anecdote upon the senseless political and Celtic cry against our accomplished English minister—Mr. Lowell—and its usual amount of critical notices of current literature.

The friends of the late Mrs. Trafton will receive much pleasure from the admirable life-size portrait by Berthrong, which will remain for a short time at the Methodist bookstore, 38 Bromfield Street. The artist has caught one of Mrs. Trafton's best expressions, and made it a permanent source of comfort to her family and friends.

A. Williams & Co. publish a very vigorous and seasonable discourse by Rev. A. C. Hall, A. M., upon "The Christian Law concerning Marriage and Divorce." The preacher speaks in no uncertain terms, declaring the solemnness of God on this serious and now very important subject.

Vick's beautiful *Illustrated Monthly* for June is in mourning. The honored head of both the publishing and floral departments is no more; but the business, in the same name, will be perpetuated by his four sons, who will be able to sustain the honorable reputation of the house.

The arrangements for the New England S. S. Assembly at Framingham, Mass., are now perfected, and the circulars sent out. It opens on the 22d of August and closes on the 31st. All the best known Sunday-school men and women of the day, with Dr. Vincent at their head, have signified their acceptance of invitations to be present. Circulars can be obtained of James P. Magee and all the churches, Tremont Temple. All the Chautauque text-books, which will be used by the Assembly, can be had at Mr. Magee's, 38 Bromfield Street. All information about the grounds can be obtained of Rev. Joshua Gill, South Framingham.

Frances E. Willard, president of the W. N. C. T. U., will, upon all the local Unions, observe the 27th of June as a day of prayer, assembling in their usual places for worship. It is the day appointed by the Legislature of Iowa for the people to vote on the question of an amendment to the State Constitution prohibiting the manufacture and sale of alcoholic liquors. The liquor makers and their friends are making a tremendous fight in the State. Money is freely poured forth. The temperance men are earnestly proposing to look earnestly to God in prayer, and say "to keep their powder dry."

We hear very favorable opinions expressed by experts in social singing of the new music and hymn book just issued by Phillips & Hunt at the Book Room. It is entitled, "Our Glad Hosannah." The music is prepared by Rev. Robert Lowry and W. H. Doane. Nothing further need be said as to the good taste of the hymns than that they have been selected by Dr. J. M. Buckley. The new hymn book, which was sung with such effect by Chautauque, "I'm the child of a King"—will be found in it. We commend the very neatly-published book to the examination of our musical conductors and prayer-meeting leaders.

The venerable Dr. Cyrus Pringle, who has been writing for our columns the history of the origin and causes of the establishment of the Wesleyan Methodist Connection, sends out an interesting pamphlet, in which he clearly shows that the Methodist Episcopal Church was constitutionally and disciplinarily always anti-slavery. This was the great and invulnerable fort in which loyal New England Methodist abolitionists entrenched themselves, and held it without lowering the flag until the Master gave them the final victory.

We are perhaps too far from the scene, and too unfamiliar with all the facts to form a correct judgment, but we shall feel a sense of denominational humiliation, and shame for our well-to-do Cincinnati Methodists, if they permit so fine a building as the Female Seminary, so admirably situated, of such historic reputation, with such an honored list of alumni—one the wife of a President of the United States—to be sold out for the sake of so small, comparatively, a sum of money as its present indebtedness. There is only one word that expresses our feelings about it, and that is—don't!

We have received the first number of a large, well-conducted weekly temperance sheet, bearing the title of *National Prohibitionist*. It is published in New York City by a stock company, and edited by Wm. McK. Gatchell and Dr. Charles W. Cushing. It has secured the co-operation, for its columns, of a large number of the best writers in the land on the various phases of the reform. It will be filled with both substantial and attractive articles, making it welcome to thoughtful workers in the great field of the family circle. It starts off well, and we heartily bid it God-speed. \$2.50 per annum.















## THE WEEK.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, June 6.

The President has signed the Geneva Award Bill.

Ex-Secretary Blaine declines to enter the lists as Congressional candidate from Maine.

The iron strike in Cincinnati was made general yesterday, all the mills closing; in Chicago three hundred and fifty horse-shoers have struck; about fifteen hundred of the striking boiler-makers in New York have returned to work.

The two hundred and forty-fourth anniversary of the Ancient and Honorable Artillery Company was observed in this city yesterday. Rev. Mr. Bolles of Salem preached the sermon.

The Sultan has ordered the discontinuance of military preparations in Egypt; Arabi Bey will comply with his wishes.

In the Senate yesterday a report was made from the committee on that subject in favor of a constitutional amendment giving suffrage to women. The Army Appropriation bill was considered, and the amendments providing for the voluntary retirement of army officers after forty years' service, and their compulsory retirement at the age of sixty-four years were adopted. In the House bills were passed for the erection of public buildings at Concord, N. H., Pensacola, Florida, Brooklyn, N. Y., and at Marquette, Michigan. The aggregate amount appropriated was \$1,300,000.

Wednesday, June 7.

The late John B. Eldridge of Hartford left \$191,500 to be divided among six religious and educational institutions.

The Republicans carried the election in Oregon.

All work on the fortifications at Alexandria, Egypt, has been suspended by Arabi Pasha.

The third clause of the Irish Repression bill was passed in the British House of Commons yesterday by a vote of 52 to 29.

The Senate yesterday passed the Army Appropriation bill, including the compulsory retirement clause. A resolution was offered requesting the Post-office committee to inquire and report on the expediency of reducing the rate of postage on all letters to two cents, and on newspapers and other printed matter to one-half the present rate, and for increasing the rate on merchandise sent through the mails.

In the House a bill was passed admitting, free of duty, all imported goods intended for the Boston Exposition of 1883. Resolutions of respect for the memory of General Garibaldi were passed. The General Deficiency Appropriation bill was discussed in committee of the whole.

Thursday, June 8.

Students of Trinity College, at Hartford, Conn., have been fined by the court \$10 and costs each, for hazing.

Uruguay will hold a funeral service in memory of the late General Garibaldi. The family of the General have decided not to cremate his remains.

The Jefferson bells and the present owner of Monticello oppose the removal of Jefferson's remains from Monticello to Washington.

The President has nominated Messrs. Wheeler, Hayes, Oliver, Garland, Ambler, Phelps, Porter, Underwood and Kenner as tariff commissioners.

A joint resolution deploring the death of General Garibaldi was passed in the Senate yesterday. The session was chiefly occupied with the District of Columbia Appropriation bill. The House was engaged (in committee of the whole) in discussing the General Deficiency Appropriation bill.

Friday, June 9.

Two more murders occurred in Ireland yesterday, the victim of one being a Galway landlord.

General Garibaldi's remains have been temporarily interred.

Michael Davitt, the Irish agitator, sails for New York to-day.

The Senate yesterday passed the District of Columbia Appropriation bill, and also passed a joint resolution appropriating \$10,000 for providing food for people made destitute in Mississippi by the late floods. The House passed the General Deficiency Appropriation bill, and took up, in committee of the whole, the Legislative, Executive and Judicial Appropriation bill. The House was engaged (in committee of the whole) in discussing the General Deficiency Appropriation bill.

Saturday, June 10.

Nearly a thousand passengers sailed from New York for Europe to-day.

The Senate session yesterday was devoted principally to the consideration of the Japanese Indemnity Fund bill. The House in committee of the whole disposed of forty of the one hundred pages of the Legislative, Executive and Judicial Appropriation bill, and at the evening session twenty-five pension bills were passed.

John Scott Russell, M. A., F. R. S., the famous English engineer, is dead. His age was 74 years.

Monday, June 12.

The House of Representatives further considered the Legislative, Executive and Judicial Appropriation bill in committee on Saturday. The Senate was not in session.

A compromise has been effected between the strikers and employers at Cincinnati, and all the iron mills in that region will resume operations to-day.

Memorial demonstrations in honor of Gen. Garibaldi occurred at Richmond, Va., Cincinnati, O., and several other places.

A riot has occurred between the hostile natives and Europeans in Alexandria, Egypt, several persons being killed and wounded. The English consul received a severe gun-shot wound, and the Greek consul and Italian vice-consul were also badly wounded. The disturbances, which continued five hours, were finally quelled by the Egyptian military.

Diastrophic floods have occurred in the Fraser River valley, British Columbia.

## RHODE ISLAND.

Rev. J. Mather has been very cordially received at Middletown, and is enjoying his charge very much.

Captain Cyrus Sturdivant, the "prisoner's friend," gave a temperance lecture in Asbury Church, May 30.

The Ladies' Aid Society of the Haven M. E. Church, East Providence, is active in efforts to enlarge the fund for the new church edifice so much needed. The latest move is the opening for the season of an ice-cream saloon, which promises to be a good investment.

Rev. Wm. H. Yeoman, of the African M. E. Church, delivered an able address on Decoration Day in Grace Church cemetery, Providence.

Several of the Methodist pastors in Providence and vicinity preached sermons appropriate to the decoration of

the graves in memory of the departed, brave, patriotic men.

A union memorial service, in which the pastors of the different churches in the town participated, was held in the Congregational Church, Bristol, May 28.

Rev. J. W. Hamilton, of the People's Church, Boston, lectured on temperance in Armory Hall, Westerly, June 1.

Rev. Sidney Dean preached in the Warren Methodist Church, Sunday, May 28, on "Heavenly Citizenship." Rev. D. A. Jordan, the pastor, was out of town.

Rev. J. H. Nutting, of Fall River, read a paper on "Sabbath Observance" before the Providence Methodist Preachers' Meeting, Monday, May 24, which led to considerable discussion.

Rev. D. A. Whedon, D. D., delivered an address in the rooms of the Y. M. C. A., Newport, Sunday evening, May 28.

The Home Mission Society of the Attleboro Methodist Church held an entertainment Tuesday evening, May 30, at which nearly 450 were present and about \$200 cleared.

The Young People's Literary Society of the Bristol Methodist Church held a pleasant strawberry festival, Thursday evening, June 1.

## NEW HAMPSHIRE.

Gleanings.—Rev. N. P. Philbrook, Methodist pastor at Tilton, baptized a number of persons, June 4.

It is reported that Rev. M. T. Cilley, presiding elder of Concord district, has purchased a home in the town of Gilford, and will soon take up his residence there. He gave the address on Decoration Day in the Gilford cemetery.

We have excellent reports from the M. E. Church at Portsmouth. The new pastor, Rev. J. E. Robbins, and the people are alike pleased, and a good year is betokened. The church considers itself very fortunate in securing so able a pastor.

Rev. Otis Cole, of Suncook, was recently summoned to Washington by a telegram announcing the severe illness of his son Harry, who is clerk of one of the Senate committees. On his arrival there, he found the son somewhat improved, and it was the physician's advice that he be removed to his home. We trust soon to hear of his arrival there and his improved health.

The laying of the corner-stone of the new St. Paul's M. E. Church, Manchester, June 3, was an occasion of much interest. A fine address was given by Rev. N. T. Whitaker, of Lowell, and the presiding elder and a number of other clergymen took part in the exercises. The speaking was in the Hanover Street Congregational Church, and a large audience was present.

On Monday evening, May 29, a reception was given to Rev. Mr. Murphy, the new Methodist pastor at Amherst, at the residence of Mrs. Charles Richardson of that place. At six o'clock a score of persons sat down to an excellent supper, seven clergymen being in the company. At a later hour a large party assembled. Addresses of welcome were made by Revs. Leland and Colcord, which were fittingly responded to by Mr. Murphy. Refreshments were served during the evening, and the new pastor and his wife were introduced to those present. The whole occasion was a very pleasant and successful one.

## WESLEYAN UNIVERSITY.

Prize debate and declamations, June 7, 7.30 p. m. Prize declamations, Juniors and sophomores, Friday, June 23, 7.30 p. m. Baccalaureate sermon, by Rev. John W. Beach, D. D., Sunday morning, June 25. University sermon, by Rev. J. A. M. Chapman, D. D., Sunday evening, June 25. Class Day, Monday, June 26. Class Day concert, Monday, June 26, 8 p. m. Meeting of the Trustees, Tuesday, June 27, at 9 a. m. Ninth quadrennial of the Psi Upsilon Fraternity—orator, Rev. H. Baker, M. A.; poet, Rev. E. J. Haynes, M. A.—Tuesday, June 27, 7.30 p. m. Business meeting of Alumni Association, Wednesday, June 28, 10 a. m. Alumni festival, Wednesday evening, June 28. Reunion of classes of 1857, '67, '72, '75, '79, Wednesday, June 28. Commencement, Thursday, June 29. Examination of candidates for admission, Friday, June 30, 9 a. m.

## DREW LADIES' SEMINARY.

Sunday, June 18, sermon before the graduating class, by President Smith, June 19, 20 and 21, examination of classes, Tuesday evening, June 20, reception by the "U. U. F." Society, Wednesday evening, June 21, address before the united literary societies, by Wallace Bruce, Tuesday, June 22, 10 a. m., Commencement.

## TROY CONFERENCE ACADEMY.

Sunday, June 18, 10.30 a. m., annual sermon by Rev. S. McLaughlin, Glen's Falls, N. Y.; 7.30 p. m., address before "New Association," by Rev. George A. Barrett, Ballston, N. Y.; Monday, June 19, 8.45 a. m., examination of classes—continued through Tuesday forenoon; 7.30 p. m., address before alumni, by Rev. W. H. Hughes, Schoenectady, N. Y.; Tuesday, June 20, 9.30 a. m., annual meeting of trustees; 7.30 p. m., exhibition of middle class. Wednesday, June 21, 10.30 a. m., graduating exercises; 2 p. m., alumni dinner; 8 p. m., principal's reception.

## GREENWICH ACADEMY.

Examinations, Monday and Tuesday, June 19 and 20. Saturday, June 17, principal's reception to the graduating class, at 8 p. m. Sunday, June 18, sermon before the graduating class at 2.30 p. m., by Rev. Daniel Steele, D. D.; annual sermon at 7.30 p. m., by Rev. D. A. Jordan, of Warren, R. I. Monday, June 19, 8 p. m., address before the

Adelphian Society, by Rev. C. B. Pitblado, of Nashua, N. H. Tuesday, June 20, 8 p. m., annual concert. Wednesday, June 21, 8 p. m., prize declamations and readings, at 2.35 p. m.; Class Day exercises at 6.15 p. m.; address before the Philomathean Society, by Rev. James S. Chadwick, D. D., of New York city, at 8 p. m. Thursday, June 22, grand reunion in celebration of the 80th anniversary of the founding of the school—literary exercises, 10 a. m.; oration by Rev. Albert K. Potter, D. D., of Springfield, Mass.; poem, by Mrs. Mary Edmond Hazeltine, class of 1858, of La Salle, Ill.; historical sketch, by Dr. Henry E. Turner, of Newport, R. I.; dinner at 1 p. m., in a mammoth tent upon the campus—Prof. Alonzo Williams, of Brown University, toastmaster. The afternoon and evening will be devoted to social intercourse. Friday, June 23, graduating exercises, at 9 a. m.; annual meeting of trustees, at 2.30 p. m.; closing social, at 8 p. m. Art Room open to visitors during the week.

The following interesting item, in relation to Hathorn Springs, was taken from the Saratoga Journal:

"This now famous mineral spring, one of the strange surprises, the puzzle of the scientist and the wonder of all who see it and drink of its effervescent waters, although discovered but thirteen years ago, in 1869, is now known in every English-speaking nation upon the globe, and its waters are drunk by almost every civilized race. Its popularity is steadily increasing, the number of people who visited the spring in 1881 exceeding by many thousands the visitors of the preceding year, as shown by the daily register kept at the spring. The effect of the water, taken as a cathartic and diuretic for a few weeks, is simply magical. It acts directly on the stomach and bowels, restoring the vitality and strength and setting in motion the weakened machinery of the system. Annually large numbers of patients are sent hither to drink its waters, in most cases securing permanent benefit. It is a notable remedy for malaria and has received the endorsement of many of the most eminent practitioners in the United States, by whom it is regularly prescribed.

In another column may be seen a cut of a large and well-known hotel, the Ocean House, Old Orchard Beach, Me. This house has been renovated and improved, and is now under the management of Mrs. E. Manson & Son, the former proprietors of the St. Cloud. Mrs. Manson has a well-deserved reputation as a manager of a summer hotel, and we doubt not her numerous friends will be glad to greet her in her enlarged quarters. All who desire to make a visit to one of the finest beaches on the coast, would better communicate with the managers of the Ocean House at once.

Carpetings and Rugs add very much to the attractiveness and comfort of every household. All in want of this class of goods, will find a very desirable assortment at the spacious rooms of Messrs. H. A. Hartley & Co., Washington Street.

The advertisement of Messrs. J. S. Merrill & Son, wholesale and retail dealers in Paper Hangings, Window Shades, etc., will be found in this issue of our paper. We take pleasure in calling attention to this firm, for it is an old and reliable house, and they are offering a choice selection of goods at lowest market rates.

VEGETINE will cure the worst cases of Scrofula, for which no medicine has attained such a great reputation.

Unfermented Canadian barley malt and fresh hops are the ingredients of Malt Bitters.

There are more of the curative properties in Wheat than any other cereals. All these are found in Wheat Bitters.

The huge, drastic, griping, sickening pills are fast being superseded by Dr. Pierce's "Purgative Pellets." Sold by druggists.

Many of the Bitters advertised as tonics are simply cathartics. Wheat Bitters is not a cathartic.—E. P. RUSSELL, M. D.

The Diamond Dyes always do more than they claim to do. Color over that of dress. It will look like new. Only 10 cents.

"Do boldly what you do at all." Boldly do we affirm that Kidney-Wort is the great remedy for liver, bowels and kidney diseases; rheumatism and piles vanish before it. The tonic effect of Kidney-Wort is produced by its cleansing and purifying action on the blood. Where there is a gravelly deposit in the urine, or miliary, rosy spots on disordered kidneys, it always cures.

## Church Register.

## HERALD CALENDAR.

Meeting for the Promotion of Holiness in Wesleyan Hall, each Monday at 2.30 p. m. White Mountain Min. Assn., at Lisbon, June 20. Portland District Min. Assn., at Saco, June 20-21. Cape Cod Preachers' Meeting, at Buzzards Bay, June 20.

Dedication of Broadway M. E. Church, at Lowell, June 21.

Holy Camp-meeting, at Silver Lake, near Brandon, Vt., June 20-21.

Penobscot Valley Min. Assn., at Orono, June 20-21.

Dover Dist. Min. Assn., at Orono, June 20-21.

Street, June 28, 29.

National Camp-meeting, at Round Lake, July 2.

Martha's Vineyard Camp-meeting, Aug. 21-26.

William Camp-meeting, Aug. 21-26.

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NOTICE.—The members and friends of the M. E. Church of Middletown, R. I., propose to celebrate the Quarter Centennial of their organization on Wednesday, the 28th of June, by social religious services, and by addresses from former pastors and friends. The exercises for the afternoon will commence at 2.30, and those in the evening at 7.45. All former pastors and members, and ministers and friends of neighboring churches are cordially invited. A collection will be served in the vestry between the services. Former pastors will be met at Newport by suitable conveyances if they will inform me of their coming. For the Church, J. MATHER.

MINISTERIAL ASSOCIATION, SPRINGFIELD DISTRICT, VERMONT CONFERENCE.—This Association will hold its first meeting for the year at Bellows Falls, June 20-25.

EXERCISES.—These will begin on Tuesday, 10 a. m., and will occupy the time of the meeting not assigned to religious exercises. Each traveling and local preacher on the District will be prepared to present an essay or sermon on a subject or text of his own selection.

DISCUSSION: Wednesday, 10 a. m. Ought immigration to this country to be restricted? Affirmative, W. R. Davenport, A. J. Hough; Negative, W. M. Gills, T. P. Frost.

A. L. COOPER, for Committee.

CAPE COD PREACHERS' MEETING—A NEW DEPARTMENT.—The next meeting of this body will be held in Franklin Hall, at Buzzards Bay, Tuesday, June 20, at 8.30 a. m.

Scripture Exegesis and Exposition as follows:—I.—John 12: 35, 36; 17: 2, 6; Rom. 8: 28-30; 9: 10-13; 11: 1-5; Eph. 1: 4-12 (passages used to prove "Predestination"). A. W. Weaver.

II.—Deut. 30: 15-20; Ezek. 32: 11; Matt. 11: 28; Mark 16: 15; John 5: 40; 7: 17; Rom. 14: 12; 2 Cor. 5: 10; Rev. 3: 20-22; 22: 17 (passages used to prove "Free Grace") and "Will" as opposed to "Predestination." S. M. Beale.

III.—John 10: 15-26; 17: 9; Acts 13: 48; 2 Tim. 1: 8-11; Heb. 10: 14 (passages used to prove the Pre-termit Limitation of the Remission of the Atonement to the "Elect"). G. A. Grant.

IV.—John 1: 25; 3: 16, 17; 2 Cor. 5: 14, 15; 1 Tim. 2: 6; Heb. 2: 9; 1 John 2: 2 (passages used to prove the Universality of the Atonement). C. N. Hickley.

All should come well prepared to discuss these papers. Bring Bibles and Greek Testaments. One hour may be given to a love-feast. It is proposed that the dinner be a picnic; each bringing his own dinner. Tea and coffee will be provided. Dinner at a public house, if desired, 50 cents. Free return tickets for all who pay full regular fare to attend this meeting. Passengers from Provincetown and Woods Hole by morning trains arrive in time for the opening exercises. The exercises will be held at 10 a. m. to return by evening trains. Let every preacher be present with as many of his people as he can persuade to come. C. N. HICKLEY, for Com. Monument, Mass.

NOTICE.—The exercises connected with the laying of the corner-stone of the People's Church in Boston, Monday, June 26, at 2 p. m. Full particulars next week.

Boston District Appointments.

The following are the appointments of money for the support of the Presiding Elder, as ordered by the District stewards; and for such benevolent purposes as are ordered by vote of the Conference:—

	P.	B.	C.	N. E.
Boston:	\$22	\$5	\$2	\$3
Albany:	20	5	3	4
Appleton Church:	20	5	3	4
Broadway:	65	20	40	15
Broad Street:	100	20	10	25
City Point:	30	5	30	10
Dorchester Ch.:	70	20	40	15
Dorchester St.:	65	20	40	15
Kings St.:	25	5	12	5
Harrison St.:	22	5	15	5
Howard Ave.:	10	5	2	3
Highland Ch.:	65	20	40	15
Highland St.:	22	5	12	5
Peoples' Ch.:	10	17	20	5
Rosindale:	20	5	12	4
Ruggles St.:	18	5	12	4
Tule St.:	10	15	30	10
Tremont St.:	210	70	175	50
Winthrop St.:	50	20	75	20
Washington V.:	12	5	5	4
Adams:	20	7	12	5
Brookfield:	24	10	15	5
North:	22	5	10	5
West:	18	5	10	4
Brookline:	8	16	4	3
Charlton:	26	8	8	6
Cherry Valley:	18	5	8	4
Cochituate:	22	7	12	5
East:	22	7	12	5
Dudley:	10	2	4	1
East Douglas:	30	10	15	4
Franklin:	18	5	10	4
Highlandville:	22	7	6	2
Holliston:	22	10	40	12
Hopkinton:	20	16	40	12
Hyde Park:	30	8	20	15
Leicester:	14	10	40	12
Milbury:	20	10	20	5
Mattapan:	10	3	4	2
Natick:	28	12	30	9

Newton Center: 24 8 15 8 4  
Auburndale: 24 15 15 8 4  
Cape Cod: 44 12 20 10 8  
Cape Cod: 44 12 20 10 8  
Lower Falls: 20 5 12 5 2  
Upper Falls: 34 12 24 8 5  
Oxonville: 24 10 10 10 10  
Saxtonville: 26 8 10 6 4  
Southbridge: 22 20 10 15 10  
South Framingham: 10 5 1 1  
Spencer: 44 10 10 10 10  
Upton: 14 4 5 3 1  
Uxbridge: 15 5 10 4 2  
Walpole: 20 10 10 10 10  
West: 80 26 10 20 10  
Westboro': 22 8 16 6 4  
West Melway: 22 5 10 4 2  
West Quincy: 16 5 10 4 2  
Whitinsville: 26 8 16 6 3  
Wollaston: 10 2 2 2 2

Worcester: 54 18 48 13 10  
Corral St.: 64 20 15 10 12  
Laurel St.: 22 7 15 5 4  
Pine St.: 100 24 75 25 20  
Webster Square: 20 6 10 5 3  
New England V.:

In the above table of appointments, the first column is for the support of Presiding Elder (headed P.); second, of Districts (D.); third, of Preachers' Aid (P. A.); fourth, Church Extension (C. E.); fifth, N. E. Educational Society (N. E. E. S.). These amounts should be added to the estimate of each minister for their current expenses, and raised with that estimate.

It is earnestly desired that the preachers and their people should co-operate with each other in securing, at least, these amounts, and exert them as much as possible, as well as secure credit contributions to their other benevolent causes.

By order of the District Stewards' Meeting, held in Boston, May 29, 1882.

F. M. DYER, HARMON MERRILL, Com. A. S. WEAVER.

Humor in Stomach

Causes much sickness attributed to dyspepsia, chronic diarrhea, etc. Hood's Sarsaparilla has cured numerous cases having all the peculiarities of these complaints. Other cures have failed, but the best proof of the wonderful curative power of

HOOD'S SARSAPARILLA which secures the confidence of the people. Made only by C. I. HOOD & CO., Lowell, Mass.

SAFE INVESTMENTS. WESTERN FARM MORTGAGES.

Secured on well improved Farms in localities where crops are sure, values well established—payable in Boston; selected by our Houses in Oregon, Iowa, Lincoln, Neb., and Wichita, Kansas. Over Four Millions loaned for Savings Banks, Trust and Insurance Companies and private individuals, without the loss of a dollar, and no property taken. Established Twenty-five Years. References—Maverick Nat'l Bank Boston; Hingham National Bank, Hingham; Keene Five Cents Savings Bank, Keene, N. H.; E. L. Godkin, N. Y. Evening Post. These securities for sale in sums to suit at our Boston Office. Send for Circulars.